

THE MISSIONARY HERALD.

VOL. LXXII. — APRIL, 1876. — No. IV.

MANISSA.

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MANISSA, or Magnesia, as it is called by the Greeks, is situated at the foot of the northern slope of Mount Sipylus, at the southern extremity of a broad and fertile plain, through which the ancient Hermus finds its way by a path nearly as meandering as that of the Meander itself. The city contains about 40,000 inhabitants, much the larger proportion of whom are Mussulmans. It has, however, an important Greek population, with some Jews and Armenians.

This city holds an important place in ancient history, because of the decisive victory gained here by the two Scipios over Antiochus the Great, of Syria, B. C. 190. This battle secured to the Romans the empire of the east.

It was some time before Magnesia recovered from the effects of the great earthquake which destroyed so many cities in Asia Minor during the reign of Tiberius; but, being rebuilt, it continued a place of importance, and by the Turks was made, alternately with Broosa, the seat of empire, till the capture of Constantinople. It is, for a Turkish city, well built, with clean and airy streets, and from the great number of its tall, white minarets, as seen from a distance, presents a beautiful appearance. An hour's ride on horseback brings you to the mammoth bas-relief, cut in the side of the mountain, which many suppose suggested to Homer the finishing touch which he gives to the picture of Niobe and her cruel fate.

Manissa was first occupied as a missionary residence in the summer of 1870, and from that time the old Smyrna station has been called by the new name. It is very easy of access, — a ride of two and a half hours by railroad [from Smyrna] bringing the traveler to the station, from which the accompanying picture was taken; then a ride or walk of fifteen minutes more, and he is at the home of the missionaries. It is quite a remarkable fact, that so large and commodious a house, with an ample court, should have been bought at a cheap rate, in the very heart of this proud Mohammedan city. In one corner of the court is a neat little chapel, which is also occupied as a school-house. The Sabbath congregations now average about sixty, with an interesting Sabbath-school. The Girls' Boarding School is just opposite the missionary premises. In the

picture these buildings do not distinctly appear ; but they are near the centre, and almost directly in front of the large mosque with two minarets. The prominent building at the right, somewhat resembling a church, is a Catholic institution. The large mosque with one minaret, just at the foot of the mountain, is an old Greek church, which the Turks found and converted to their own use. In one of its low towers is an exceedingly rude and apparently ancient clock, which strikes for us the hours of Turkish time. A large part of the city does not appear in the picture, and the highest and most picturesque part of the mountain, also, is excluded. It would appear at the left.

As this picture was taken from the railway station, the building itself, and the cars, do not appear within it. Were they to be seen, the beholder could not but be reminded of the fact that the old eastern and the new western civilizations are here strangely mingled. The long train comes dashing up, its heavy burden is quickly unloaded, and then begins the slow and tedious job of putting the merchandise on the backs of camels, to be carried to the warehouses and shops of the city. Which of these two civilizations is to overpower and destroy the other, cannot be a matter of doubt.

There is also a struggle even more real, though it may be less apparent, between the religions of the East and the West. The darkness of long centuries of night is beginning to be penetrated by the light of God's truth. Yet it now seems, that as the light shines more clearly, the struggle is to be the more severe.

NOTEWORTHY FACTS.

THE retrenchment forced upon the Prudential Committee, by the insufficient means placed at its disposal, has brought out certain facts that cannot fail to interest the readers of the *Herald* :—

1. It has shown the thoroughly careful and conscientious manner in which the missionaries are wont to make up their estimates for the expenditures required in their respective fields. This had been believed before, in view of the character of the men, and their acceptance of the known policy of the Board. But it required this attempt to reduce the estimates, to bring out the fact so fully, that reductions could not be made without hindering and seriously impairing the work. New opportunities must pass unimproved ; calls for preachers and teachers cannot be answered ; and at many points the missionary must feel sadly crippled and hampered in his efforts. Already, in several instances, the Prudential Committee have felt themselves obliged to supplement the appropriations made by the amount of reduction, and further action of the same character will doubtless be required.

2. The salaries of missionaries are understood to be what they require for an economical support, in order to their greatest efficiency. The expenses of living in different fields, and often in different stations of the same field, vary so much that no uniform salary can be fixed ; but it has been usual for the missionaries of each mission to compare notes, and to agree together as to the amount to be asked for each family ; and for many years, with very few exceptions, whatever has thus been asked has been granted, without question. In a few instances—in two missions and in three stations of a third—reductions of five or ten per

cent. were made this year on the salaries; or more exactly, the missionaries in these fields were asked to submit to these reductions if they could do so without injury to the health and comfort of their families, and their efficiency in the missionary work. In looking the field over and over, to find some possible way of bringing down the aggregate of appropriations to the amount actually raised last year, and scanning the salaries all around, it was thought barely possible that such reductions could be made in these few instances.

The facts brought out by this attempt have shown, as nothing else could, that the confidence hitherto placed by the Prudential Committee in the wise and careful economy of the missionaries, in regard to personal expenses, had been fully deserved; and that there has been, and is, a degree of *voluntary self-denial* and *sacrifice* on the part of many quite unrealized by the friends of missions at home. Devoted Christian men and women have asked as little as possible for themselves and their families, that more might be spent in direct evangelical effort, and in raising up and sending out native agents.

Facts bearing upon this subject were given in the Herald for March. A few additional instances will be given here:—

We know of a missionary mother, in one of the Turkey missions, who took a coat her husband had worn for seven years, as occasion required, turned it and made it over for her son, to wear home on his way to a New England College. We know of an overcoat that has been worn on six trips between here and India, by three different missionaries. An honored missionary in India writes: "The best coat I have is the one I got in America ten years ago; the best one I have bought here cost less than ten dollars." We know of one missionary family that, two years since, denied themselves much needed trips for health, remaining all summer shut up within the walls of a Turkish city, in order to save something for the Board; and of another that, on the way home, broken in health, desired a letter to be sent to meet them in Liverpool, that they might turn back if the finances of the Board did not warrant further expense in their behalf.

All this economy—this self-denial—was purely voluntary on the part of these missionaries. No injunction, no suggestion of the kind had ever been made to them. We are not aware that they had ever asked a dollar for salary, or personal allowances of any sort, that had not been promptly and cheerfully granted. These facts are now made public, as due to the missionary character, as illustrative of the voluntary self-denial practiced to save the funds of the Board. Careful as the missionaries are, as a rule, in their personal expenses, they may well be trusted to make a wise use of whatever is placed in their hands for the prosecution of the work to which they have given their lives.

HOME RESPONSES.

RECENT numbers of the Missionary Herald have given "notes of pain" from the mission fields, in view of that "retrenchment" to which the Prudential Committee have been constrained. It will cheer the missionaries, and may stimulate others in the churches at home, to know that there are those who feel for the suffering ones abroad, and are ready to make increased effort to relieve pres-

ent wants, and to carry the good work onward to a higher plane. The Treasurer has received a note from a lady teacher at the West, in which she says:—

"I inclose \$200, my annual donation to the American Board. I would like it to be divided equally for the Lord's work in heathen and in papal lands. But I cannot be satisfied that there should be retrenchment,—that there should not be great and decided *advance* in this centennial year, this year when we would especially commemorate God's wonderful grace to us as a nation. My own income is curtailed this year. I shall probably not receive half the salary promised me; perhaps not as much for the whole year, besides board, as what I now send you. Still, the Lord provides. It is always safe to trust in him. I expect to work while life lasts, and why lay up for an uncertain future, when it is needed to be expended in the Lord's vineyard now?

"But you know we Yankees like to invest so as to bring in an increase in more ways than one, when we can; and when the field—the whole world in darkness—is so broad, my little money looks so very small, the thought comes, could it not be increased a hundred fold? If you please, you may say that a lady teacher, a native of Massachusetts, will give, in addition to her usual annual donation to the Board, \$1,000 as a centennial offering, in grateful commemoration of God's wonderful goodness to us as a people, lo, these hundred years, if one hundred others will do the same; or she will give \$2,000, if one hundred or two hundred others will make the whole amount \$200,000, in addition to the regular appropriations of the Board. This is not too much.

"God is gloriously pouring out his Spirit upon our land, and large numbers are being gathered into the churches; shall there be no corresponding increase in their working power? Does the Holy Ghost condescend to dwell in our hearts, to make our bodies his temple, and shall we not be constrained to acknowledge that we are not our own, since we are bought with a price? And if our Lord Jesus, who was rich, yet for our sakes became poor, that we through his poverty might be rich, have any of us, his children, so much of his Spirit that we are willing, for his sake and for the sake of those who are perishing without him, to give so that we become poor, so that we even *taste* of this cup? Yes, we will; and in so doing we shall know that 'it is more blessed to give than to receive.' I believe, that in this our *centennial* year, there will be a grand uprising of the lovers of missions, a self-sacrificing effort to hasten the glad *millennial* period, when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.' Let us enter heartily upon this work, with faith in God."

A pastor in New Hampshire writes: "I have been considerably disturbed by the financial prospects of the Board, and the trials of the missionary brethren, as stated in the 'Herald.' We seem to lose nearly as much out of one pocket as we gain in the other, *i. e.*, by the reduction of the debt. We may presume, I suppose, that most of those who give for this latter purpose are not abridging their usual contributions correspondingly (if at all), and that the deficiency is due to the pressure of the 'Hard Times' upon another class of donors. It has occurred to me that some of us, who are not business men (and some business men, too), might help, however humbly, to 'tide over' the cause, for this year, which, we are *hoping*, will be the last specially bad one. There are a great many like myself, doubtless, who, while they are acting (we hope) as an en-

lightened conscience prompts, could temporarily do something more. There must be a few thousands of us who could spare, this year, an additional ten dollars each. Can we, in any way, be brought to act together? . . . Our missionaries should not be called on to 'pinch' more than we do ourselves. I feel uncomfortable at the thought of their having their slender salaries cut down, at the risk, in some cases no doubt, of health or life, while (for instance) *I* have my pleasant home, and perhaps cannot be said to economize as they must generally do. Many more must feel as I do. The only question seems to be, Is there any practicable and expedient way to utilize these Christian sympathies? And if so, what is it?"

A person in Ohio writes thus: "The March Herald came to-day, and I have just finished reading the first article, 'Retrenchment as it is felt abroad.' It is a great shame that we at home are so remiss in our *duties* to those *we have sent* abroad. It seems to me that if the facts in the article referred to above, and the true state of the case in every field, could be known by the *individual membership* of the churches, there would be no need of retrenchment. I mean to give twice as much this year as last."

Such propositions and suggestions can hardly fail to stir responsive feeling in many Christian hearts. But it is by no means easy to secure such concerted action as some of these friends suggest, from hundreds and thousands of persons scattered over our whole land. If the right "hundreds" or "thousands" could be together, to hear and confer upon such propositions, possibly they would be adopted, and the income of the Board be thus largely increased. But such conferences cannot be brought about, and propositions to do "if" or "as" others will do, though made with the very best intentions, are almost certain to fail of securing the end proposed. Will it not be better for each one to give as his own heart, and his convictions of duty may prompt, *inviting* coöperation, but leaving the influence of his *example* to secure it, and not making his own action depend upon that of others?

"CHRONIC INDEBTEDNESS."

Do the friends of missions know just what this means? This phrase, or something akin to it, is frequently heard of late, and sometimes in a tone of reproach or censure. The simple fact is, the financial embarrassment — the "chronic indebtedness" — of the Board is largely due to the success that has attended the efforts of its missionaries, — *to the Divine blessing on their labors*. It seems a little odd to be finding fault with this. If there were no new openings for the gospel message, no urgent demand for native preachers and pastors, no young men or women anxious to receive a Christian education, no desire for schools, no evidences of growth and progress requiring new outlays, no occasion, in short, for anything but the support of missionary families, we could dispense with some part of the current receipts, and be spared the charge of running into debt. If we mistake not, the one supreme object of the missionary enterprise is to save souls, — to make Christ known to those who otherwise might never hear of him; and the indebtedness that has of late weighed so heavily on

the Board, comes from the success in doing just this work. The gain in church members, in the fields now occupied, of one hundred per cent. within ten years, — the constantly enlarging work, till the actual field of operations is full forty per cent. greater than ten years ago, — this is what makes the trouble. There seems to be a disproportion between the gifts into the treasury, on the part of Christians at home, and the success attending the faith, prayer, and effort put forth abroad. Shall we ask for less prosperity that we may keep out of debt? Or shall we rather rejoice even in any indebtedness, however "chronic," that arises from a larger measure of the Divine favor than had been anticipated or provided for in our plans? Let not our scanty offerings hinder our faith, or the yet more abundant realization of our hopes and prayers.

AMERICAN MISSIONS IN AFRICA.

THE attention of the Christian public has of late been specially called to Africa as a missionary field. New interest has been awakened by the discoveries and researches of Speke, Baker, Livingstone, Stanley, and others. Mr. Stanley's report of king Mteza, and his readiness to embrace Christianity, coming close upon the publication of Livingstone's Journal, has led to immediate efforts on the part of some of the English Societies to establish missions in the eastern and central portions of Africa, so recently opened to the observation of the civilized world. While those familiar with missionary operations will hardly expect at once such brilliant results as seem to hover before the eye of the enthusiastic discoverer of Livingstone, all will welcome any new interest, and any wisely planned effort to publish the gospel among the millions of that dark land.

The need of the humanizing influences of a Christian civilization, and the duty of Christendom, could not be greater. It is not possible to conceive of more appalling pictures of the degradation, misery, and wretchedness, to which human beings can be reduced; or of the cruelty and wickedness of which human nature is capable, than are presented in the Journals of Livingstone and in the story of the German missionaries, Ramseyer and Kühne, in "Four Years in Ashantee." It seems simply incredible that such barbarity, such merciless inhumanity, culminating in the sacrifice of hundreds of human victims, in accordance with some horrible superstition, or at the whim of an unfeeling despot, were being perpetrated only four or five years ago, but a few weeks' distance from this Christian land, and for aught we know, are now being repeated in those "habitations of cruelty."

Yet Africa has not been neglected. Among the Namaquas, the Bechuana tribes, the Kaffirs, and the Zulus, are to be found four hundred and fifty foreign laborers, while forty thousand church members and forty-five thousand children in the schools attest the success of missionary effort. The various societies here engaged are steadily pressing their way northward and into the interior.

The most strenuous efforts have been made, and at a fearful sacrifice of life, to establish Christian institutions upon the western coast. Nowhere has there been displayed truer Christian heroism. A tropical climate, on a low and unhealthy coast charged with deadly malaria, reduced the average of missionary life to less than four years. Thirty Europeans died in the first twelve years of

a mission established by the Church Missionary Society. "Out of seventeen missionaries sent out, the Basle Society lost ten in one year."¹ But determined purpose won at last. For two thousand miles, from Sierra Leone to the equator, the Christian church and the school-house have taken the place of the slaver's barracoen. Twenty-five thousand natives are enrolled as members of Christian churches; native pastors care for their flocks; native evangelists press into the regions beyond; and one mission is wholly composed of native preachers in charge of a native bishop.

Leaving out the prosperous mission of the United Presbyterians to the Copts in Egypt, it is within bounds to say that nine tenths of all that has been done for the evangelization of Africa has been done by European Christians, and the larger part by the missionary societies of Great Britain.

As early as 1825 the American Board charged the Prudential Committee to embrace the earliest opportunity to establish a mission in Africa. Inquiries were at once instituted, and two missionaries were sent out on tours of exploration. But it was not till 1833 that a mission was established at Cape Palmas, on the western coast. After varying fortunes this mission was subsequently removed to the Gaboon River, and thirty-nine different missionaries had been connected with it before its transfer to the Presbyterian Board, in 1870.

In 1834 two missions were sent to South Africa, one of which, after going twelve hundred miles into the interior from Cape Town, was broken up by the wars between the Dutch Boers and the natives, its members joined the other mission, in the English colony of Natal, and the two constituted what has since been known as the Zulu Mission.

Unlike that of the western coast, the climate of Natal (latitude 30° S.) is eminently healthful, — one of the best known; and of all African races, the Zulus are, physically and intellectually, one of the best endowed. The work among them was at first slow and very discouraging; but of late years it has made steady progress, and the mission is now prepared for aggressive efforts in the regions beyond. Thirteen churches, into which have been gathered about eight hundred members, and five of which are in the charge of efficient native pastors; over forty native helpers, preachers, and teachers; two seminaries for girls; a boarding-school for boys and young men, with fifty pupils; about a thousand pupils of all grades in the schools; the beginnings of a Christian literature, — these are some of the results of missionary toil in this field, and the preparation of this mission to be a base for evangelical labors northward and westward.

Though the work of the Board was reduced by the transfer of the Gaboon mission, six years since, and though very little addition has been made to the working force for the last dozen years, yet the number of missionaries, men and women, connected with the Zulu mission is about equal to the entire number connected with all other American missions in Africa, and in time past has been greater. The whole number of missionary laborers sent to this field amounts to fifty-four; the number sent to both missions, in the south and west, to ninety-three.

These facts will show that the American Board has not been indifferent to the wants of Africa, and that it has a just claim on the churches for efficient support in the enlargement and vigorous prosecution of its work. It has a

¹ Dr. Irving's *Survey of Fifty Years' Mission Work*.

healthful base for operations, and churches and schools from which to draw an efficient force of native helpers. More than this, for several years past the missionaries and the native churches have been earnestly considering the question of a new mission in the interior. Prevented, as yet, from going so far inland as they have desired, the necessary explorations have been made, and a place has been selected on the Polela River, a missionary and a number of native preachers and Christian families are ready to move at once to establish a new center of Christian influence there, in a region hitherto unoccupied, if only the requisite means can be provided. The time has thus come for a forward movement, to develop the missionary zeal of the native churches, and to realize, in a measure, the plans and hopes of years. Would that the example of the two English Christians who have just placed \$25,000 each at the disposal of the Church Missionary Society, — one of whom has more recently made the offer of a like sum also (\$25,000) to the London Missionary Society, — might move the hearts of some American Christians to a similar offering to the American Board!

Although pressed for funds to meet current expenses, the Prudential Committee have felt that, in fidelity to their trust, they could not hesitate to avail themselves of so favorable, so long sought an opportunity. Word has been sent to go forward, and a special grant of one thousand dollars has been voted to begin the work. Larger sums will be necessary at an early day for pushing forward the enterprise, and for the proper training of the native agency on whom reliance must be placed for its success. It is believed that the constituency of the Board share in the new interest awakened in behalf of Africa, and that they will gladly take part in more vigorous efforts for its evangelization.

MISSIONS OF THE BOARD.

LETTERS from the missions occupy more space in the Herald this month than has been usual of late, many on hand being of so much interest and importance that they could not well be withheld. Mr. Watkins, of Western Mexico, notices a great demand for Bibles and other religious books; is constrained to mention the falling away of a few from whom better things were hoped, but who were led astray by enemies of the truth; yet states that others are coming to Christ, pueblos ask for preachers, and the work is promising. From the Zulu field we have the report of cheering Conferences of Christians; of an earnest call for instruction addressed to the French Basutu mission, from far in the interior, and the noble response to that call by the Basutu churches; and also of an opening before our own mission for a new station inland, which Mr. Pinkerton proposes to occupy with Zulu helpers. Mr. Jenny, of Monastir, European Turkey, reports some of the incidents, pleasant and otherwise, sometimes almost ludicrous, of a tour from which he returned "all aglow with enthusiasm," to read, first of all, the letter from Boston calling for "retrenchment," just when he saw so much reason for enlarged operations. No wonder that "that word cut deep."

From Western Turkey we are told of an out-station in the Broosa field where the average attendance at meetings during the week of prayer was four hun-

dred; of permission given, at last, to build the Aintab College, after the English Ambassador, moved to indignation by the many pretexts for delay, had charged his dragoman to see that the permission was obtained "within three days"; and of conferences by Turkish officials, — not very satisfactory to them, — with the representatives of Christian communities. Mr. Richardson, of Broosa, mentions the going out of new laborers from the seminary at Marsovan, his own removal to the Greek quarter of the city, that he may do more for the Greeks, and his need of associates. Mr. Bowen writes very pleasantly of the great, the hard, but not hopeless Manissa field, and in view of the *possibilities* of the field "grieves deeply," with others, over the call for "an economy which will leave so many souls hungry and starving." Mr. Farnsworth, of Cesarea, again reports very cheering progress at out-stations, indicating the special work of the Spirit, but feels "anxiety about that dreadful reduction in the station estimates."

From Eastern Turkey much is said of political excitements, the cruel abuse of Christians, — frequent robberies, beatings, and even murders, — and the supposed danger of touring; but Mr. Allen, of Harpoot, notices a meeting of pastors and preachers there in which there was much of penitence, tenderness, and renewed consecration, causing, with good reports from many places, "general expectation of a refreshing from the presence of the Lord."

Two letters from the Mahratta field, Western India, one from Mr. Harding and one from Mrs. Winsor, present very cheering indications of the enlightening, elevating, and purifying influence of truth, and the earnest *desire*, even, among the people, in some places, to hear; and then a letter from Mr. Bissell, brings to view the sore trials, and hindrances to the work, occasioned by the want of means. Mr. Davis, of Japan, writes under the caption, "The Gospel wins its way," mentioning various facts which make it evident that this caption does but state a very obvious fact.

Western Mexico.

CALL FOR BIBLES.

WRITING from Guadalajara, in January, Mr. Watkins says:—

"I see that you have ordered twice the number of books asked for. It is not one tenth the number we need, but it would be like imposing upon you to ask for more just now. Yet it is our duty to let you know how things stand. We have not a single Bible on hand. I understand that there are Testaments and Gospels on their way to Guadalajara; but *portions* of the Scriptures do not sell well. We need, at once, a thousand Bibles; there is a demand for them. Please send as many as you can at once."

DEFECTIONS—ADDITIONS.

Mr. Watkins is constrained to report a few painful cases of falling away, some of them under the influence of persistent efforts, by Romanists, to seduce from the faith and from virtue. He writes:—

"I have sad news for you this time. Mr. Edmands and myself wrote of the young men that were anxious to prepare for the ministry. They ran well for a time, but in my sickness, having no one to take care of them, through enmity and intrigues they were led to leave us. One of them was enticed to drink and attend balls several times. The second is not guilty of any such sins, but a man who is known as a skeptic weakened his faith, and through enmity to our cause was the means of taking him from the work of preaching. The third, who has been with us for about eighteen months, seems firm in the faith, and in time, we trust, will be of great service.

"We have also lost a young woman from the church. . . . But though some precious souls go astray, others are embracing the salvation that is in Christ Jesus. Those added to our little church the 25th of December, increased our number to more than one hundred and ten

members, in good standing. There are, also, two or three on their six months' probation. We have reason to believe that others have been converted within the last month. All the members that are able to work, do so willingly. Several pueblos ask for ministers. In Tepic they have a small congregation. I send men from here to visit them often. On the whole, the work is promising."

Zulu Mission.

A GENERAL CONFERENCE IN SOUTH AFRICA.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal), December 8, 1875, mentioning facts of great interest, not as connected with our mission specially, but with the general progress and prospects of Christian work in that portion of the world. He states:—

"The first *General Conference of Christians in South Africa*, was held in October last, in King Williams Town, and from published reports we judge it was one of great profit. It originated in a proposal made by Major Malan, an evangelist of the Moody stamp, who has done much to awaken the churches in this part of the world to new spiritual life. The meetings were largely attended, and the interest during the three days deepened until the close. Bible readings, exhortations, narratives of religious experience, and intelligence in regard to mission work, occupied the time not spent in prayer and praise. The fervent appeals of the missionary Major, who took a prominent part in the services, are said to have moved deeply the hearts of all. Dr. Stewart, of the Lovedale Seminary, in Kaffraria, soon to take charge of the Livingstonia mission on Lake Nyassa, was present, and contributed greatly to the interest and profit of the meeting."

FRENCH MISSION—A MOVING CALL FROM THE INTERIOR.

"Two excellent French missionaries, from Basutu land, who, in coming to the conference, were obliged to travel over the most rugged part of South Africa, and sleep six nights in the open air,

made statements of an exceedingly interesting character. One of them described a new enterprise undertaken by the native Christians in his field, showing in a most gratifying manner the *progressive* nature of their work. About a year ago, a party of Basutus, educated on mission stations, were traveling far into the interior, and came across a tribe of people called the Banyai, living on the Limpopo River, who said they believed in a chief's son who died for his people, and was to rise again. The Basutus informed them that this was the *Lord Jesus*, in regard to whom they had been instructed. The chief of the tribe importuned the visitors to return to their missionaries and request them to send, as soon as possible, some teachers to instruct his people, promising to give them land for stations, etc. The result is, four Basutu preachers with their families have volunteered to go to that distant field, and the native Christians have contributed £300 (\$1,500), and some oxen, as part of their outfit. The Europeans at the conference, to manifest their sympathy with the Basutu churches in this noble enterprise, generously contributed and sent to them the sum of £108 (\$540)."

A SECOND CONFERENCE—INTEREST AWAKENED.

"But I must not dwell longer on this most interesting religious meeting ever convened in South Africa. It was followed by a similar one held at Maritzburg, the capital of the Natal Colony, which, though not so largely attended as that in King Williams Town, was very useful. These conferences are very helpful to mission work. The best opportunities are afforded for bringing before the European colonists the condition of the natives, and suggesting the manner in which they can aid the laborious, and at times almost disheartened missionaries. As a consequence of the last conference, I feel sure there is a better understanding, and better feeling generally, in respect to evangelistic work among the Zulus, and more fervent prayer will be offered for them in future. At the commencement of 1876, it is proposed by

the Young Men's Christian Association of Natal, to publish a magazine, to be devoted in part to the dissemination of missionary intelligence. This is a step in the right direction."

MISSION MEETING—NEW STATION PROPOSED.

The Zulu Mission held its semi-annual meeting at Amanzimtote (22 miles southwest of Port Natal), in December last. The following is an extract from the Minutes of the meeting:—

"Mr. Pinkerton gave report of an exploring tour, undertaken by himself and Mr. Wilder, to find a place for a new station inland, toward the Koplamba Mountains. A good place was found on the Polela River, about 125 miles from the coast. The country, to an extent of sixty or seventy miles, is entirely destitute of missionaries and teachers; the people are desirous to have a missionary and teachers among them; and the chief of one of the tribes, in former years received some instruction from one of our native teachers. The population of the district is rapidly increasing by immigration. The committee has applied to Government for the lease or purchase of land on the Polela for the purpose of a station, but has not yet received a definite answer."

Mr. Pixley was appointed by the mission to write on this subject to the Missionary Rooms. He wrote as follows:—

"Mr. Pinkerton has written you fully, I presume, of the interesting visit of exploration that he made some six months ago, in connection with Mr. Wilder and a native, into the country, inland some two hundred miles, and of the encouragement he found among the kraals visited during his tour for missionary labor. At our last meeting, in view of his encouraging report, it was voted, that Mr. Pinkerton be appointed to commence a new mission station on the Polela River, a branch of the Umzimkuto, or in that vicinity, as early in 1876 as the dry season shall make it convenient to travel, and that a grant of money, not exceeding £200 (\$1,000), be asked of the Board to carry out this vote. A much larger amount of money will ultimately be needed, should we find encouragement, to form a perma-

nent mission station and erect buildings that will be durable. The £200 now asked for will be needed to purchase wagon and oxen or mules, go and make a commencement, erect merely temporary buildings, and see what can be done, and what encouragement for mission work may be given, leaving the question of a permanent station to be settled hereafter.

"I might write much on the importance of an immediate commencement of this new work. As you well know, all our present stations are on or near the coast. Here the Zulus, as they entered the country, mainly settled at first. Here most of our work has been done hitherto. Other missionary bodies, which have entered the field since the times of brothers Lindley and Grout, have followed our example, and for the most part confined their labors to the coast natives. But changes are now being made. As the English have come in and occupied the coast lands, the native population is being pushed inland, and the tendency is to fill up the colony and occupy the country more and more inland and toward the Drogenberg Mountains, in locations hitherto thinly populated or almost entirely uninhabited, with a colder climate, and less likely, for some years to come, to be settled by the English. This tendency is becoming more and more strong, making it quite probable that, in a few years, fewer of the natives will be on the coast, and more in the upland places and in regions less inviting to English settlers. We think the time has come to secure land and form a permanent station.

"Some of our church members will be ready to accompany or to follow Mr. Pinkerton, and it will not be long before he will have a prosperous station, which may in a few years be left under the care of a native pastor, and he be free to advance still farther inland and start another station.

"We trust you will see the way clear to make the small grant now requested, and will encourage us to advance inland."

The Prudential Committee have felt, as intimated in another article in this

number of the Herald, that they could not do otherwise than favor this effort, fully in accordance with what they have long desired, to extend the influence of the mission and call out the Christian enterprise of the Zulu churches; and they have made the grant requested. Will the churches fail to supply the needed funds?

European Turkey.

ANOTHER TOUR BY MR. JENNEY. — PLEASANT RECEPTION.

SOME account of a tour by Mr. Jenney, of the Monastir station, in September last, may be seen in the Herald for January, page 26. On the 1st of December he started again, intending to repeat his visit to some of the places visited before; and on the 28th of December he wrote:—

"On the evening of the 2d we entered Vellis, and were cheered by the warm reception which we received. Some left their stores, and stepping up to us as we passed on our horses, gave us a hearty shake of the hand.

"The next morning, after visiting some stores, we went into the coffee-room, where we found a crowd, for that day was a saint's day. Many left their games and spoke to us. Soon a man stepped up and asked me if I remembered him, saying, 'I am the man who, a few weeks ago, declared to you that I doubted the existence of a God and a future state; but I do not doubt now. You do not observe days holy to saints; I want to know your reasons.' This gave me an opportunity of opening my books. I read from 'True Worshipers,'—a book which meets most of the follies of the Bulgarian church. He asked the price and took the book. Immediately a crowd gathered, and we sold many tracts. I saw one man looking at me curiously, and asked him if he could read. 'No,' he replied, 'but I wish others to read, and if you will sell me your whole stock of books I will give them to the poor.' I hesitated, fearing that he did not know what he was doing, but was assured by many that he was not intoxicated. He took all the books we

had with us, paid the money, and gave them to the school-teacher, who distributed them among the poorer of the children. This gave us great notoriety in the city. At one store, where, in September, I had sold 'True Worshipers,' the purchaser said to me, 'They tell me that the book you sold me is a Protestant book.' I explained the word Protestant, and why it was applied to us, and asked him if he had found anything in the book contrary to Bible teachings. 'No,' he replied, 'but they laugh at me, and tell me it is against the Bulgarian faith.' I explained to him what true Christianity is, and left him. On Saturday, the 4th, I went into several stores and invited men to attend the preaching service in the khan the next day. Eleven were there, and listened very attentively to our helper. We were both encouraged by the interest apparent last September, and this time we were much more encouraged. It is becoming more and more evident to the people, that our motive in visiting them is love for their souls.

"On the 7th we went to Istip,—a day's ride from Vellis,—facing a blinding snow-storm. We found quite a large city, the business portion very extensive. I first introduced myself on a street where were shops in which copper kettles are made. From the first I received a very hearty reception, though my business was not known. I explained one or two tracts, the cheapness of which occasioned surprise and attracted attention. After this many questions were asked, and for two hours I talked on religious topics.

"At last a man from another shop came in, and asked, 'Why do you stop here all the time? Come into our shop.' 'But,' replied the others, 'we want this man to talk to us all day.' I left, promising to return next day. In the other shop I had an interesting talk, but it was evident that they were surprised to be addressed in a personal appeal to live in accordance to their professions, as members of their church."

BE WISE AS SERPENTS AND HARMLESS AS DOVES.

"To commence work in a new place is difficult. We are not known, and are

looked upon with suspicion. Nearly all rest upon their faith, with the security which an infant feels in its mother's arms. They fulfill the rules of their church mechanically, from habit, without stopping to inquire whether they are according to the Word of God. The one who breaks the ice needs much and peculiar wisdom. The sledge-hammer should never be used. A heart overflowing with love, filled with a sense of the brevity of life and the necessity of speedy work, disarms opposition, makes men respectful, and melts, for the time being at least, stubborn souls."

AN OPPOSER.

"The next day I revisited this street and the shop where I had been so welcome. Soon a man entered and said, 'I have been reading "True Worshipers," and am convinced that your aim is to destroy the Bulgarian church. Then, words following quickly one after the other, he consigned me to the lower regions, heaping epithet upon epithet, and shaking a bar of iron in my face. I moved nearer to him, and taking his hand asked if he had a mind. He replied emphatically in the affirmative. I asked him if he thought I had. He was not so confident, but said, 'Yes.' I then said, 'We both have minds; let us reason together and bring proofs for our faith. If you can prove that I am in the wrong and you are right, I will accept your faith; but if the proofs are on my side, you must accept mine.' All said, 'That is right; talk with him, and bring out your proofs;' adding, 'It is not right to call such a man a devil.' The man was thus constrained to be more respectful, and all drew nearer and asked many questions.

"We find it well-nigh impossible to hold conversation with the priests in the market. In every attempt I have failed."

BROUGHT BEFORE RULERS.

"On the 13th we went to Cochina, some six hours' distant from Istip, intending after a brief stay of a day to extend our trip farther on. But as soon as we reached the khan a policeman came to

inquire into the business of 'that foreigner.' His manner was very insolent. Next morning two policemen, well armed, conducted us through the street to the Governor. In a pompous manner he examined our teskeries (passes) and pronounced them all right, but added, handing them to a zabtie (policeman), 'I will keep these, so that if it becomes necessary to arrest you I shall have them.' In the afternoon I sent for these passes, but they were refused, the police stating that the Governor had ordered him not to deliver them. That evening and next morning I sent repeatedly, but was denied. I said, 'I will go to the Governor myself.' He had gone to bath outside the city. The zabtie threatened to send two soldiers after me if I left the city. I bade him send all he wished, and we mounted our horses and were soon out of his reach. Going to the Governor, I told him I must return to Vellis where I was known, else I should be in danger of arrest and imprisonment, but that I should wait in Vellis until the morrow morning, and if the teskeries were not then delivered should report the case.

"This, of course, cut short our tour, for it being dangerous to travel without passes, we determined to return home as soon as possible. After traveling a distance of one hundred miles we reached Monastir safely, no one having discovered that we were without passes. I have, since my return, presented a complaint to the Pasha, both demanding my teskeries and that the Governor be punished."

A BISHOP QUESTIONED.

"I feel confident that the Governor was led on to this action by the Bulgarian bishop of the place, for upon leaving the former we quickly repaired to the house of the latter, to pay a visit to this *holy man*. We there found the two in excited consultation, and both were evidently very angry at my intrusion. The Governor retired soon after my entrance. There were in the hall six priests and several other individuals. I saw here a rare opportunity of preaching, and said to the bishop, 'You have the care of the spiritual interest of the Bulgarians, and

we, at heart, desire that all should be true Christians, not such merely in name.' He replied, 'I know these missionaries; they are the vilest creatures on the face of the earth; I do not wish to have anything to say to such men as you are;' and he requested me to leave. But I asked, 'Are we not under obligations to follow the teachings of Christ and the Apostles, and if we find anything in our faith contrary to these teachings, are we not obliged to throw it aside?' He reluctantly answered in the affirmative, and I added, 'Almost all the peculiarities of the Bulgarian church rest on the worship of many mediators between God and man. Will you be so kind as to show me a proof-text for your faith?' He replied, 'I have no time to talk with such a man as you are,' but asked what I had to sell. When answered, he said, 'I do not give you permission to sell any books but the Bible without comment, and we do not permit you to preach.' I told him we received our authority from God and not from men. 'Will you be so kind as to show me one proof-text for your faith in many mediators. It will take but half a minute. I have read the Bible through several times and I cannot find one text. But he again, with increased emphasis, excused himself for want of time. 'I see you have no care for my soul,' I said, 'but perhaps you will have for money. I will give you a thousand pounds Turkish, if you will show me just one proof-text;' and I handed him my Testament. He said, 'You wish to shame me.' I replied, 'I wish all these priests to know that you have no authority for acknowledging more than one mediator between God and man, the man Christ Jesus. Christ says, No man cometh unto the Father but by me. If the worship of Mary and saints is necessary for my salvation, and I fall into endless despair, God will, to a great extent, hold you responsible.' 'Let God place upon me all your sins,' he said. 'But that,' I replied, 'He will not do. You and I must each stand before God for ourselves. Good-by. May God lead you to himself.' As I went out, I asked each priest to call upon me in the khan. Most said they would be happy to do so, but of course none came."

RETRENCHMENT—A REIGN OF TERROR.

"The first letter which I read after my return was that announcing the retrenchment in our mission as well as others. I was all aglow with enthusiasm from recent contact with the work, and was wishing we could have an associate as soon as possible, and one more helper. Retrenchment! That word cut deep. I should have been well-nigh discouraged did I not know that the good Master, who loves his work more than we can, will not forsake us.

"We feel more than ever the necessity of an associate. It is not now safe for our helpers to travel without a missionary. I have not time to give you an idea of the reign of terror in the midst of which we are. The Bulgarians in and about Perlepe are afraid to be found on the street after sundown. During the eighteen days previous to the first of December twenty Bulgarians fell at the hands of Turks. A shepherd was watching his flock and was shot, simply because he was a Bulgarian. When his son reported the case to the Governor, he was thrown into prison, the Governor declaring that he had killed his own father. This was an attempt to dodge investigation. Another son reported the case to the Russian Consul, who demanded that justice should be administered to the offenders. Sixty-eight Turks have since been imprisoned as murderers, but they will all, no doubt, be free in a short time, if they have money. In Crushobo, some eight hours from us, there has not been a regular market-day for weeks, because the Turks rob every one on his return home. If a Turk beats a Bulgarian severely, the sufferer dare not report the matter, knowing well that he will be killed if he does. Unless there is a change in affairs soon, there will, I fear, be an uprising in the spring. The terror in some parts is beyond description. A Bulgarian life, in the eye of a Turk, is not of as much value as that of one of the thousands of dogs found on the streets. I sometimes tremble for the future. Travelers who only see Constantinople know not Turkey. Let one put on the dress of a villager, and after he has been beaten

three or four times, within an inch of his life, he will wish as heartily as any Bulgarian for a change."

Western Turkey.

ITEMS FROM CONSTANTINOPLE.

LETTERS from Constantinople mention several items of interest which may be noticed here, though some of them have reference to other station fields. Dr. Riggs wrote, on the first of January, that for the past year his health had been uniformly better than for some previous years. He is not able to attempt much preaching, but his important labors in connection with translation and revision of the Scriptures, in different languages and characters, have been hardly at all interrupted by illness.

Mr. Dwight states that at Istanos, in the Broosa field, the average attendance at meetings during the week of prayer was four hundred. In how many places in New England was it as large? He also states, that at Nicomedia several Turks are said to have become interested in the truth.

Mr. Greene mentioned, January 18th, that American papers were wrong in announcing that the Turkish Government had given permission for the erection of the Aintab College. The Council of Public Instruction had reported favorably in the case, but when the matter reached the Minister of Foreign Affairs permission was refused, "on grounds which were only pretexts for delay." Writing again, January 22d, he says: "I am now happy to inform you that the permission for the Central Turkey College has been given. Sir Henry Elliot, the British Ambassador, was so displeased at the delay, that he gave orders to his dragoman to see that the permission was obtained *within three days*. The dragoman laid the case before the Grand Vizier, who overruled the decision of the Minister for Foreign Affairs, and gave instructions for the preparation of the imperial firman. The news was immediately telegraphed to Aintab. There seems no probability that there will be any further hitch in the matter. It is

much regretted that the trustees of the College, in their petition to the Government, made no mention of the medical department. We hear that this week permission has also been given for the erection of the professors' houses in connection with Robert College."

CIVIL AFFAIRS.

Mr. Greene also writes, January 22d, in regard to civil affairs:—

"The Minister for Foreign Affairs has recently summoned various distinguished representatives of the non-Mussulman communities to a series of conferences on various subjects of importance to those communities. Hagop Effendi Matteosian (the civil head of the Protestants) has been invited to these conferences, and has taken a leading and honorable part. The subjects discussed have been such as these: What course is to be taken when a non-Mussulman wishes to become a Mussulman? All the demands of the Christian representatives on this subject were agreed to. Hagop Effendi inquired whether the same rights and safeguards were not to hold when a Mussulman becomes a Christian? It was replied that the Sultan, being not only the head of the State but also the head of the Mohammedan Church, could not allow the discussion of this question. Odian Effendi, the representative of the Armenian community, replied, 'Then there is no religious liberty in Turkey.' Another subject discussed was the erection of churches and schools, and the ringing of bells; and it was decided that no objection should be made on any of these points, unless they were of a municipal character. Other conferences are to follow, discussing the subjects of proselytism, colportage, the rights and privileges of corporations, etc., etc. The like of these conferences, with Greek, Armenian, Catholic, Protestant, and Jewish representatives, has not hitherto been known in Turkey."

On this subject Mr. Dwight says, January 28th: "The Government has been asking of the Christian communities their views upon the carrying out of reforms. As these communities, in answering, de-

mand real equality, as promised, the Government finds itself in very hot water, and now wishes that it had not asked any such questions; for real equality with Moslems is just what it will not grant to Christians, and just what the Moslem common people will rebel against."

BROOSA — HELPERS, PROGRESS, WORK FOR GREEKS.

Mr. Richardson wrote from Broosa on the 31st of December. He reports having attended the examinations of the theological seminary and the girls' school at Marsovan, states that the eight graduates of the seminary were licensed to preach the gospel, and says of these young men:—

"All of them returned to labor in the regions from whence they came. Four came with me, three went with Brother Farnsworth, while the Marsovan brethren content themselves with their one, and that without a murmur, although they could have easily employed them all within the bounds of their rapidly opening field. Five members of the junior class also came with me; of whom four, being quite young, will remain to labor at various places in our field for two years, and then return to Marsovan to complete the remaining two years of their course.

"All who came to this region have reached their several fields of labor, and manifest a spirit and an earnestness which augur success. This reinforcement has enabled us to man several places which have long been imploring help. We have also been enabled to disengage an ordained helper of much experience, who has gone to Angora with a view to locating there permanently. Pastor Hamparsoom is proving a great blessing, not only to the Mooradchai church, but also to the circle of villages of which Mooradchai is the center. These he visits frequently, and, as a result, Protestant communities, each with its congregation and school, have already been established in two of them; and there is promise of a similar movement in others. The helpers employed are from the more active and zealous members of his church. The

limited amount of means, in this new era of retrenchment, is to be regretted, as it must have a tendency to circumscribe this movement.

"While thus pushing out our pickets and establishing new out-stations among the Armenians, we have pledged ourselves most conclusively to more active and aggressive work among the Greeks, by taking up our residence in the midst of the principal Greek quarters of this city. We did not leave our high and healthy and pleasant abode in the Armenian quarter without many regrets, but our new home has the prime advantage of being in the midst of the people for whose spiritual enlightenment we desire to labor.

"When shall we hear from you a word about those hoped-for associates? But associates or not, we shall do what we can for Greeks, not neglecting the Armenians; and when we fall, if not before, perhaps some one may be found to take up what may have been begun, and with the Master's aid, carry it forward."

THE MANISSA FIELD.

Mr. Bowen, who joined the mission in 1874, wrote from *Manissa*, December 29, 1875, after returning from an extended tour in that field, stating some of his impressions respecting the field, the people, and the work. Only a small portion of his interesting letter can be given here:—

"I. I find that Manissa is 'a big field.' I had had some such impression before. I had borne in mind the *comforting* words you had spoken to some of the members of my little flock in New Jersey, telling them that the providence of God seemed to have provided another flock of some 3,000,000 souls. Then again I had studied the map more or less since reaching here. And I had found that from such a parallel of latitude on the north to such a parallel south, and from such a meridian east to such a meridian west, did really cover a very large territory. It did almost seem as though the arms of Manissa would fall of their own weight, if they were long enough to reach to the most distant points of the field. But I think I had no conception, after all, of the real dimensions of this vast, interesting, and important field.

In consequence of the extension of the Smyrna and Cassaba railway to Philadelphia, the journey from one extremity of our field to the other does not require quite so much time as formerly. But still the journey from Manissa to Conia, or Adalia, cannot be easily made in less than twelve days. There are in the field over twenty large cities, of from twenty to seventy thousand inhabitants, besides innumerable towns and villages, in many of which they have as yet scarcely heard that there is a gospel.

"II. I find that this field is a *hard* one. Of this, too, I had a sort of indistinct impression before. I had often thought of the *vastness* of the work that had been undertaken here, and the *apparent* smallness of the means. The work of revolutionizing not only the religious faith, but also the whole life and thought of three millions of people, had indeed seemed reasonable only in the light of the grand faith, that nothing is beyond the power of God. But I think this journey taught me to feel the burden and terrible responsibility of the commission we bear, as I had never felt it before.

III. The field of Manissa does not seem altogether *hopeless*. It does require a large patience, a large perseverance, a large faith in God. But what Christian work does not? . . . What strikes one at first, in journeying into the interior, at least in these parts, is the material and educational progress which is being made. Civilization is slowly but surely making its way even in the very midst of Turkish conservatism.

"And what shall I say of the hopefulness of our field in the *spiritual* aspect? There is what the Turks call the *wakeful state* nearly everywhere. Nicodemuses are innumerable. Discontent and disgust with the national churches are undisguised. There is a great deal of hostility to Protestantism as the apparent foe of Armenian and Greek nationalism; but everywhere Protestantism is respected for the purity of the life which it exacts, and for the high, spiritual tone of the faith which it teaches. In every city some came to see us, influenced by curiosity. They had heard that *Protestants* had come, and they

were really curious to see what sort of beings they were. But on the other hand, large numbers came to us confident, apparently, that we were teachers of the truth, and very desirous to hear directly from us about the gospel of our blessed Lord. We received invitations to the houses of prominent men in various cities, and always closed such visits with reading of Scripture and prayer, — sometimes at their request, sometimes at our own suggestion, — but always with their most cordial and thankful approbation. Not unfrequently during our journeys, when stopping by night in village *odas*, we had opportunities of telling the truth plainly to little gatherings of Turkish villagers. They *always* listened with respect, and certainly admired our sincerity, if they did not accept the Prophet whose faith we sought to impress upon their minds.

"Among all classes there seems to be a certain sort of *readiness*; but one misses, after all, the earnestness and depth of conviction which might be expected, were the people not so ignorant and intellectually empty.

"In the main — throughout our field — the Armenians are much more ready for *religious* instruction than the Greeks. All see the wretchedness and worthlessness of their own churches, but the Armenian tendency seems to be towards a better church, while the Greek tendency is in the direction of rationalism and infidelity. They are passing through a critical period. They are in the possession of a *little* learning, and it is turning their heads and making sad havoc with their religious faith. Greek literature seems to be essentially a reproduction of what is bad in French literature. The Greek is too ready to ape the Frenchman."

LABORERS NEEDED.

"But notwithstanding all discouragements there is readiness, nearly everywhere. They are begging that *preachers* may be sent to them. This is our great, our overwhelming need, — a body of consecrated, earnest, pure *native laborers*. We know not where to find them. We can only pray that the Lord of the harvest may provide.

"Of course, in view of the possibilities of an enlarged work and an enlarged sphere of usefulness, we, with others, grieve deeply over the necessity of an economy that will leave so many souls hungry and starving. But if we must be satisfied with holding what we have, we shall try to submit."

**CESAREA — PROGRESS AT OUT-STATIONS —
RELIGIOUS INTEREST.**

Mr. Farnsworth wrote from Cesarea, December 27th:—

"I am just home from a very interesting trip to villages in the Bozook regions, and improve the first opportunity to report, briefly, the good work that God is doing in some of those places. In a note of November 26th I mentioned the formation of a church at Injirli. This seems to have given a new impetus to the good work there. Audiences are very large, and schools crowded. Besides the training class of 16 young men,—most of whom give flattering promise of becoming valuable laborers,—there are 23 women learning to read, and 63 girls and 41 boys in the day-school, making an aggregate of 143. The members of this church, only about a month old, have set a most excellent example for other and older churches, by collecting promptly their subscriptions for the whole year.

"In Magar Ogloo, one mile from Injirli, where we have a teacher and his wife, both of whom seem to be working very faithfully, there are forty pupils in school, several women are learning to read, a daily prayer-meeting is well attended, and on Sunday, December 19th, the congregation numbered one hundred and twenty-five, which must be a good deal more than half the entire population of the place. The whole place seems to be moved by the Spirit of God.

"The work in Alenja is making excellent progress under one of the undergraduates from Marsovan. But it is the work at Chakmak that seems most wonderful. Last Thursday, December 23d, we made that village our stopping place for the night. At the evening prayer-meeting, the room—one of the largest in the village—was more than full, it was very much crowded. Despite this, the

attention was excellent. When the exercises closed I learned that there was to be a session of their evening school for young men. That the people might leave, and so give an opportunity for the school, we went to our room, but then I slipped out as quietly as I could and returned to see the school. I found some thirty young men, of ages ranging from fifteen to twenty-five, most earnestly and enthusiastically engaged in mastering the mysteries of the alphabet and the abs. I was told that they often continued their labors till after midnight. Besides this night-school there are two day-schools, one taught by the Bible-reader (a new worker, supported by the sisters in the Cesarea church), with twelve large girls and young women, from fifteen to eighteen years old, and another school taught by the helper, with ninety pupils, namely, eighteen girls and seventy-two boys. Thus there are one hundred and thirty-two learning to read in that village of seventy-two houses,—probably about one fourth the entire population.

"As no room in the village can be found large enough to accommodate the congregations that wish to hear, our helper has hired a khan, or caravansary, and it was being fitted up for the school, and also for a place of worship. They were expecting to occupy it for the first time yesterday. Pastor Yeghia, who came on so far with us from Injirli, promised to be present. Probably nearly all the village came together. May we not hope that the Spirit of God came down with mighty power! What is it but that Spirit which has moved this whole community so wonderfully? How clearly do we see here the truth of the words of the Psalmist, 'The entrance of thy words giveth light.'

"We are greatly rejoiced and strengthened by the return of the pastor of the Cesarea church from his two years' study in Scotland. We are hoping and praying for great things here in the city, as well as in the out-stations, the coming winter. We are also rejoicing in the accession of three more laborers from the Central mission. They render most important help at just this time, when the work is opening so widely. You are quite right in your estimate of the great

importance of occupying the fields promptly and efficiently when the time comes. The arrival of this reinforcement has enabled us to occupy Jujune, twenty-four miles southeast, towards Marash, and the preacher reports from ninety to one hundred deeply interested hearers on Sunday, December 19th. I do not see why there may not be, indeed we *very confidently expect*, such a movement there as we see already in Injirli, Magar Ogoöl, and Chakmak. The work there can hardly fail to have a very important influence on Tomerza, six miles from Jujune, where there are some two thousand five hundred Armenians. We already have two or three brethren there.

"We feel some anxiety about that dreadful reduction in our station estimates of £289 Turkish (\$1,272 gold). The Lord enable the churches at home, and here, to provide liberal things."

SIVAS — THE ARMENIANS — PROTESTANT YOUNG MEN.

Mr. Riggs, of Sivas, wrote on the 4th of January:—

"We continue to be encouraged for the future, yet we fail to secure the results for which we have been so long hoping and praying. There is a steady and active interest in religious things among the whole old Armenian community, and they are trying what they can do in rivalry instead of violent opposition. They have their Sabbath Bible-classes, in which they study and expound the Scriptures, with more or less correctness, in the modern language. There is also lately established a series of nightly prayer-meetings from house to house, in which also they read and investigate the Scriptures and offer prayers.

"Our own Sabbath services continue to be well attended, and the audiences pay good attention. The young men's society is active. Two of the members are out with a donkey-load of books, on a two weeks' tour among the near villages to the northeast. They go without remuneration of any kind, and so can speak with more force to the people. The society proposes to send out others as soon as these get back, and so to keep it up all winter.

"A tract lately published in Constantinople, against Protestantism, has made quite a stir here. It purports to oppose Protestantism by adhering to a yet more evangelical basis. Its objections to our translation of the Bible, though mere fanciful quibbles, are more shrewd than usual; and they will do good in this, that they stimulate to an examination of the Scriptures. We hear constantly of encouraging progress in Gurun."

Eastern Turkey Mission.

POLITICAL EXCITEMENT.—TURKISH ABUSE OF CHRISTIANS.

SEVERAL letters from and in regard to portions of the Eastern Turkey field present a sad picture of civil affairs, and of the intolerable abuse of Christians by the Turks. Of one city it is said: "The children of Christians venture into the streets only with fear and trembling." "Some young Armenians, to escape the abuse and cruelty of the Turks, have fled from this part of the country." Wholesale robberies and maraudings, fearful beatings, and even murders of Christians by the Turks, are represented as not unfrequent, while no redress can be obtained. "No Christian can traverse the streets of our cities without danger of being cursed or stoned." "The poor farmers, in many cases, have had their haystacks burned down by lawless Koords." A missionary writes: "I have visited — several times, and on going there I always feel that I am entering a lion's den, — that my life is in danger."

Mr. Pierce writes from Erzroom, January 10: "We are unable to do much of any touring on account of the very unsettled state of the country, as we cannot get anywhere without going through a Koordish region, and the English consul here is very unwilling to have us travel at all. He says it is very unsafe; but I think I shall at least visit the Pasin plain, and spend a few days trying to stir up the people there.

"The consul thinks we may be obliged to leave here in the spring. He fears that the Turks will attempt to massacre all

the Christians. He is sure that such a thing was thought of, and planned, last fall; but it was found out by the Pasha, and measures taken to stop it. I see by the "London Times," that Europeans in Constantinople have the same fear. What is to become of Turkey we don't know. Almost any change would be for the better. But don't be too anxious about us. I feel that the Lord will care for us, and that all will come out well. We need the prayers of all good people."

One writes from Constantinople, and after giving various statements received from eastern sections of the empire says: "There is, no doubt, a good deal of irritation among the Turks at the present time, throughout the country. And this is not to be wondered at. On the one hand, there is what may be called a successful revolt against the Turks in Herzegovina, a revolt which has drawn away from Asia Minor a large part of its military force, and has already cost at least five thousand Turkish lives; and on the other hand, there is a crushing debt, which consumes the bread of the wretched poor throughout the land. In deference to European demands, — or rather with the hope of warding off European interference, — the Government has published a new firman, promising at least a semblance of equal rights to Christians. In all these events the Turks are reading the handwriting on the wall. They see that the Government has brought the country almost to financial ruin, and that, while they themselves are year by year decreasing in number and growing poorer, the Christian population is surely increasing in numbers, intelligence, and wealth. The issue of such a state of things is apparent to the dullest. No wonder then, I say, that there is irritation among the Turks.

"At the same time we believe that there is no serious occasion for alarm, either for ourselves or for our friends in the interior, unless the solution of the Eastern question should be precipitated. There may be local disorders, and it is well for our friends to be everywhere on their guard, but we think that there is no fear of a general uprising of the Turks un-

til, by a precipitation of the Eastern question, they get desperate. The safety of our friends and of the Christian population, and the success of our own work, may depend upon a comparatively slow and peaceful solution of the Eastern question."

Mr. Allen wrote from Harpoot, December 30:—

"The cruel murder of our servant Menazar, when returning from escorting the missionary party to Trebizond on their way to America, cast a gloom over our missionary circle and the native community, for a time. This affair added much to our burdens, as we felt that, for our own sake as well as for the sake of justice, we ought to make every effort to bring the perpetrators of the deed to punishment. The murderer himself was shot dead by a company of Koords sent to arrest him, but his accomplice escaped and is still at large. There has been no time during our twenty years' residence in Turkey when it has been so unsafe traveling as during the present year."

BETTER ROOM FOR THE GIRLS' SCHOOL AT HARPOOT.

In the same letter from which the foregoing extract is taken, Mr. Allen reports a change which has long been greatly needed, in accommodations for the girls' boarding-school at Harpoot. Four apartments of his dwelling-house were thrown into one for a school-room, and new rooms built for the family. He states:—

"This work was done during the summer vacation, so that it was no interruption to the school. Great was the amazement of the pupils on their return, at beholding their beautiful school-room. Three pillars and five arches, in place of the old partitions, and the coat of mud covered with snow-white plaster, have transformed our dear old home to a schoolroom as beautiful, airy, and light as could be desired.

"The prospect from the windows — of the broad plain dotted with villages and green fields, with the Taurus ranges in the distance — gives an additional charm. A flight of stairs leads from the school-room to the rooms of the pupils directly

below it, making the whole establishment compact and complete. This new arrangement gives great satisfaction to Misses Bush and Seymour, and we trust that their hearts are so cheered and their labor so lightened that their time of usefulness here will be much prolonged."

PROFITABLE MEETING WITH PASTORS AND PREACHERS.

Mr. Allen also writes :—

"Last week all the pastors and preachers of the plain, on an invitation from us, held a two days' meeting at the city, in my study. Four pastors and seventeen preachers and helpers were present, besides ten brethren from the city and villages. They were entertained at our houses during the two days, lodging at night with brethren in the city.

"We are sure that it was in accordance with the mind of the Spirit that we invited these brethren to come together for prayer and conference, in regard to the things of the Kingdom. We are equally sure that the blessed Master himself was present, moving every heart to fervent prayer. 'Did not our heart burn within us,' might have been the language of these laborers as they journeyed homeward. It was evident that the Spirit had been at work in the hearts of many who came. One pastor, who has opposed the missionaries and vacillated for a time as to continuing in the pastorate, confessed that he had done wrong, and declared his purpose to continue steadfast in his work to the end. Another, who has lately returned to his church after an absence of nearly three years, and who has been influenced by worldly ambition, expressed regret for his course, and announced his determination to continue faithful in his work until death. In joy or in sorrow, in plenty or in want, his one work should be to preach the Gospel of Christ.

"Another had felt discouraged, and thought he had not been as faithful as he ought to have been in pastoral work. But lately a new spirit seemed to animate him. One preacher feared he had been the means of ruining some souls, and entreated prayers for himself. Nearly all spoke freely of the state of religious

interest in their places of labor, and of their own Christian experience. Mr. Browne, our new associate, took a deep interest in the meetings, and added much to the interest by taking part in the exercises.

"A tender feeling pervaded the two days' meeting. Many fervent prayers were offered for the Holy Spirit's presence, and for its abundant outpouring on all the congregations. At the close, it was proposed that all who wished to consecrate themselves anew to the blessed work should rise. Every one present rose, while the first pastor before mentioned poured out his soul in such a prayer as I have never before heard from his lips.

"We trust that all returned to their work with new zeal and courage. We, too, feel refreshed and cheered by the delightful intercourse with our brethren, and especially by the evident signs of increased religious interest in many places. There seems to be a general expectation of a refreshing from the presence of the Lord.

"In the city, quite a number of brethren and sisters seem to be in a revived state. Several have renewed their vow to give tithes. For two weeks daily prayer meetings were held, and also neighborhood meetings and visitation. The latter are still kept up. We are now upon the eve of the week of prayer. We long, and pray, and wait for God's blessing.

"For myself, I think I never felt more faith that God has purposes of mercy for this people. We shall see what and how great they are in his own good time, which he hath put in his own power. I never felt more encouraged to use the means which God has appointed,—the simple every day means which the humblest Christian can use. Perhaps God will bless with pentecostal outpourings of his Spirit; perhaps he will come down as the gentle rain which clothes the earth with golden harvests; but in whatever way, the result is *sure*. His word, his life-giving word, *shall not return unto him void, it shall accomplish that whereto he has sent it, for he has said it.*"

Mahratta Mission — Western India.**"THE ENTRANCE OF THY WORD GIVETH LIGHT."**

THE following letter from Mr. Harding, dated at Bombay, December 27, 1875, is one of unusual interest, presenting, as Mr. H. well suggests, fresh evidence of the truth of Christianity, and of its regenerating and saving power:—

"I have just returned from a tour of a month in the region east of Barsee. The good work has made decided progress there during the last year. Nearly all who had been previously baptized are maintaining a consistent Christian life; some of them are manifestly growing in grace, and from them has 'sounded out the word of the Lord' to other villages; so that, during my visit, fourteen adults were baptized, and as many more were found to be earnestly seeking the truth. The number of Christians at and near Watwad is now twenty-one, and at their request a church was organized, and Mesoba, the oldest and most stable among them, was chosen deacon. He has had services at his house for the last year or two, and now a goodly number will meet there every Sabbath day, to read the Word and to worship God.

"Last year Mesoba's daughter, about twenty-four years old, desired to be baptized, but was prevented by her heathen husband. This year he came with her and confessed Christ, and their three small children were also baptized. This daughter has learned to read well, from her father; and the best arrangement we could make for a school at Watwad was to ask her to teach two hours a day, in addition to her household duties. All were pleased with this arrangement, and she will undertake the work solely from a desire to do good and to please Christ."

THE TRUTH AND POWER OF CHRISTIANITY.

"It has often occurred to me while laboring among this people, that their experience is affording a striking and independent proof of the truth of our religion. The new motives, the new life, the character radically changed, — this comes to one with all the freshness of a new demonstration that Christ is able to save, and

that he is now saving men from sin and hell.

"It was worth a journey of a hundred miles to receive the tender and hearty greeting of old Mesoba. He could not keep back the tears when we met, neither could I. Of the helps on which many Christians depend, he has very few. There are no educated Christians in the neighborhood, and he himself reads only the Bible and Hymn Book, yet he is manifestly growing in grace and in spiritual knowledge. This came beautifully to light as I asked him about the different Christians and inquirers in that region. Of one whom I had only seen at the time of his baptism last year, and who had given us some cause for anxiety, he said, 'Yes, I think he is a good man; but he is too desirous of being great in the world, and that is n't the way in our religion, you know. Christ is great, and we should be humble.' He accompanied me some distance as I left the village, and, among other things, I spoke of the trials he experienced from heathen neighbors. He replied, 'I do not mind it; I have a home up there,' pointing heavenward. Then he added, 'I am not sad. Sometimes, when thinking of what God has done for me, I feel like leaping for joy.'

"It was interesting to notice Christian ideas and expressions among those who had learned them only from their own experience. One man, not yet baptized, said, 'When I gave my heart to Christ it seemed as if I had experienced a new birth.' Another, when examined for baptism, said he had given up all to Christ. I asked him what Christ had given to him, and he answered promptly, 'A holy spirit; and now I hate sin and want to be entirely free from it. And my mind has been of late greatly towards the Christians. I love them, and love to be with them.' Thinking that possibly he might have some worldly motive, I asked him, 'And what do you expect to receive from me?' 'I expect you will give me religious instruction and tell me about God.' Then I asked him, 'When do you expect Christ will save you?' He replied, quickly, 'But he has saved me already.'

"All these thoughts and phases are

common in a Christian land, but coming afresh and spontaneously, as they undoubtedly did, from the experience of a youth of eighteen, away off in this desert of heathenism, it was extremely refreshing. This young man has apparently been honest and truthful from his childhood, and it is the only instance I have ever known or heard of in this land. When this fact came out, it was stated that the people of his village had sometimes called him crazy. But he seemed perfectly intelligent, and was probably singular only in his comparative uprightness; and when he heard of Christ he seems to have been drawn instinctively towards him."

APPARENT SINCERITY.

"Among the Christians and inquirers near Watwad, I could not discover that they were influenced at all by worldly motives. On the contrary, nearly all have to suffer some degree of persecution, and often serious worldly losses. Hence, although most of these people are very ignorant, I cannot doubt that the work among them is genuine. Of Old Testament history these new converts know very little. They have a sense of sin and ill-desert, and they understand that 'Jesus Christ came into the world to save sinners;' and they trust in him as the only Saviour. There is apparently a desire and determination to give up all sin, and there are many indications of a quickened conscience, while at the same time there is much of weakness and imperfection. There are frequent instances of persecution. One man was shut up and beaten severely at the time I had expected to baptize him, and a baptism in another village was prevented in a similar way. But I doubt not the Good Shepherd will watch over these sheep in the wilderness, so that not one of them will perish."

GREAT READINESS TO HEAR.

Mrs. Winsor, of Satara station (about 120 miles southeast of Bombay), wrote December 24th, while on a tour with her husband. She speaks of encouragement in connection with their school for boys at Satara, and says:—

"Some [of the boys], as we trust, are

leading a Christian life, and will enter the church with the consent of their parents. We are meeting these parents in the villages now on our tour, and hope to gain this consent. The awakening interest to hear the truth in this region is wonderful. A little while since a blind man came down from his village on a mountain, to call us to come and speak there. The Monday before we left Satara, a man sent a messenger to lead us both to his house. After our speaking, he asked many questions, and said, 'To pay you for coming, I want you to take some flowers and fruit.' So persuading us to eat of plaintains, he let us go, as we promised him to come again in a few days, if possible.

"There has not been one day of late but I have had before me an invitation to go somewhere and speak about Christ. And now, on this tour, the people beg to hear more. The Bible-women (I should say the wives of Mr. Winsor's two helpers,—they are not paid *Bible-women*, but only receive a little aid, that they may have some one to take care of their children while they are away from the tent,—these women) go about with me. We were called for the third time to a village near our camping-place; a Brahmin gave us a rug for a seat, and then himself called the women together, begging us to sit near, so that his wife could hear the reading and speaking. There we sat for three hours, and then they were not content, but begged for more.

"So, every day, there is a readiness to hear. It is, no doubt, because our dear brothers and sisters at home in America are praying for us. O, that they would pray on, that you and we may be so happy as to see the ingathering of souls for which we so much long."

RETRENCHMENT—ASSENTING READILY, BUT WITH SADNESS.

After thoughtfully perusing the foregoing letters from Mr. Harding and Mrs. Winsor, and considering the action to which such intelligence might well prompt the favored Christians of this land, will the reader look at this from Mr. Bissell, dated "Ahmednuggur, December 25th," put the two aspects of the case together, and ask himself what should be done:—

"Your letter of November 2d, containing the list of appropriations for our mission for 1876, was received on the 10th instant. We have just held an informal meeting of the members of the mission who could come together, to devise ways and means to meet the required reductions. After learning how the greater part of the debt was removed at the Chicago meeting, we had hoped the Prudential Committee might consider it safe to appropriate nearly in accordance with our estimates; but we are not disposed to question their wisdom in making the reductions.

"The brethren here voted: 'That, in view of the financial difficulties of the Board, we accede to the request of the Prudential Committee to make a reduction of ten per cent. on all our personal allowances for the coming year.' . . . Giving one tenth in a lump to the Board will tie our hands effectually in regard to some matters. Sometimes our hearts become deeply interested in private charities.

"Last February I opened a school in a small village thirty miles west of here, paying the teacher five rupees a month myself. The people had long been asking for a school, but we had no mission funds to employ another teacher. The people gave the teacher a house, and his scholars met in the Mahár rest-house. Mr. Hume and I visited the place last month, and spent the Sabbath there, and we were much pleased with the progress made in less than a year. Some of the pupils could read, and were well acquainted with the leading truths of Christianity; and some of them seemed almost ready to take an open stand for Christ. Mr. Hume is to look after the work in that district the coming year, and he said, 'I will keep this teacher on at his work.' But the two additional teachers asked for that district are both disallowed, and the missionary's allowances are so cut down that he cannot support the teacher himself. This is an example of the way in which a small sum disallowed may affect our work.

"Our list of Bible-readers and teachers sent home looks large when the length and breadth of the field are not taken

into account; but when we remember that the Ahmednuggur districts, taken together, are once and a half as large as the State of Connecticut, and with a population about double that of that State, we see what an inadequate supply two dozen teachers and twenty Bible-readers must be. It is not a question of how many we can get on with; but how many of these multitudes shall have the gospel pressed upon their attention, and how many shall die unwarned? I say these things not complaining of the action of the Committee, for we know they can only appropriate what they receive, but I would have it well understood that our rank and file of native helpers are not crowded so close together in the field as their names are on paper. . . . Let it be distinctly understood that another Bible-reader or another teacher employed, means another out-station occupied, perhaps ten or twenty miles from any present school or Christian reader. It means another witness for Christ in a cluster of heathen villages, another light shining in the darkness that envelops this land.

"I trust our brethren at the Rooms will not think we have lost our love of American and Christian simplicity by a long residence abroad. The best coat I have is the one I got in America ten years ago; the best one I have bought here cost less than ten dollars. . . . The premium received on exchanging gold for eternal riches is satisfactory. Excuse me if 'I am become a fool in glorying.' May I not say, 'Ye have compelled me?'

"We have dismissed several men,—those who could be spared with the least detriment to our work,—have disallowed the employment of any new laborers that were asked for, and have transferred several of our good men to other missions or employers, where we hope they will continue to labor for the Master, though not in connection with our mission. After having reduced the amount to be retrenched as much as possible, by clipping all around, we decided to ask Christian friends in this country to help us make up the balance; and then we sang,—

"In some way or other
The Lord will provide,"

and adjourned."

Japan Mission.

LETTERS from Japan are still of a cheering character. On the 23d of December, Mr. Davis wrote from Kiyoto:—

"The Kiyoto Ken, yesterday sent on to Yeddo, approved requests for Dr. Taylor and Prof. Learned, with their families, to reside three years in Kiyoto. The requests are sure to be granted, *Laus Deo!* The work is opening wonderfully with us. Men are coming from all parts of the city to inquire after the truth."

At the same time Mr. Davis sent the following:—

THE GOSPEL WINS ITS WAY.

"Less than three years ago the present Governor of Hiogo Ken told Mr. Greene, that if a native bookseller sold a copy of the English Bible, knowing it to be a Bible, he, the Governor, would be compelled, acting under his orders from Yeddo, to put said bookseller in prison. At that time none of the servants of the missionaries at Kobe dared to attend family worship. Now a Christian newspaper is started in Kobe, by permission of the government, a church of about forty members is gathered, and a church building, to be erected in the native town with native money, is under consideration.

"In Sanda, twenty miles north of Kobe, a little more than two years ago a missionary who went over every Saturday, to preach the gospel, could hardly find a place where they dared to keep him over night; but now a church is organized, and holds stated meetings in the large reception hall in the palace of the Daimio. In Amagasaki, nine miles west of Osaka, a year and a half ago, a missionary, with a native helper, could not only not find any place which the owner dared to have used for the preaching of the gospel, but after the first visit no one dared to come to the hotel to visit the missionary. Now weekly meetings are held in the native dispensary there, and nearly two hundred crowd in to hear the gospel.

"It is such rapid conquests as these that bring vividly to our minds the power of the Truth we preach, and the great

possibilities which are just before us in this land. The old prejudice and fear on the part of the people are melting, and like the snow in spring time, they melt in geometrical progression, day by day.

"In the light of such facts, we can look calmly on while 'the heathen rage and the kings of the earth set themselves against' the truth here, in this great city of Kiyoto. This has, for more than a thousand years, been the spiritual capital of the nation. Shintooism and Buddhism are entrenched here in their central citadels. It is to be expected that they will oppose the entrance of the truth. The entrance of one foreign ambassador of Prince Immanuel is the signal for the 10,000 or 12,000 Shintoo and Buddhist priests in the city to make common cause against the invader; to set the city in an uproar by circulating the most ridiculous stories against the truth and against those who preach it. They start a school to teach western science in opposition to us, apparently not dreaming that this science, if not the harbinger of the gospel in this land, contains the doom of the false systems of religion which have so long held sway here. All this opposition only quickens the desire of the people to hear the truth.

"Men come in groups from different parts of the city, two miles distant from the missionary's house, inquiring after the truth, and asking that preaching places may be opened nearer to them; yet such is the fear, that none of them dare, at present, to invite any one to preach the truth in their own homes. Were it not for this fear on the part of the common people, and had we the men and women to do it, we could open twenty preaching places here in Kiyoto, which would soon be crowded with eager listeners. We shall not have long to wait for this. It may come before these lines are read in America.

"Two years ago, all missionaries who were teaching in government schools were discharged, and moral science was banished from their curriculum; but the other day the Empress opened a Normal School for girls in the capital, and Mr.

Nakamura, an active Christian man, one of the first scholars in the land, a man who has had the gospel preached, and has preached it himself, in his large school in Yeddo for more than a year, is appointed to superintend this female Normal School. The Governor of Kiyoto sent his counsellor, the blind Yomamoto, three years ago, to find out Mr. Gulick's purpose in coming to this city, and finally to order him to leave the city; but the man whom the Governor sent to drive away the truth, was conquered by that truth. The blind man sees to-day, and rejoices in the sight; a happy omen, we will hope, of the rising of the Sun of Righteousness among this half a million of people."

A NEWSPAPER ARTICLE IN OPPOSITION.

Writing from Kobe on the 3d of January, Mr. Atkinson states:—

"The Kobe native daily paper, the other day, had a letter in it concerning our work in Hiogo. The writer represented himself as a Tokio man. Happening to pass through the street of Hiogo one night, he saw a large audience listening to a man who was preaching the new religion. He expressed his surprise, and earnestly advised the people to avoid the place and the teaching. He assured them that there was danger to themselves in the mere attending; for, said he, 'Very recently twenty-five or more persons have been arrested by government in my city, and put in prison, for

giving attention to this Jesus religion' (which is not true). 'And then for your children, in particular, I would especially entreat you.' At the close of his letter he besought the people again to absent themselves from the teaching, to prevent their children from attending; and exhorted them to burn, instantly and completely, any books they might have that taught the Jesus religion.

"The article was a lively one, but I do not see that the Hiogo people are particularly moved by it. It is true that our congregation grows slowly, and is very changeable; still the people come and listen, and the children come too."

BAPTISMS.

"Yesterday—Sunday, January 2d—I baptized eight persons in our Kobe chapel. Four of these were men, and four of them women. Two of the men are physicians; one is a school-teacher, who is teaching in a village seven miles distant; one is a servant of Dr. Berry. Besides these, two medical students were received into the church by letter. The testimony given by these persons was very pleasant. Most of them said, that for some time after hearing 'the way' they disliked it very much. Thus yesterday was a happy day for us. With to-day we begin the week of prayer. Over thirty natives were present. We hope that rich blessings are awaiting us, and large accessions of such as shall be saved."

MISSIONS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE last report of the Foreign Committee of this Board states: "The total receipts for the year have been only \$89,724.74, being \$10,275.64 less than those of last year, and \$24,385.34 less than those of the year before that.

"The falling off in the receipts of the Committee during the past year has been a serious cause of embarrassment. It is true that this falling off has been chiefly in the amount received from legacies,—\$7,677.75, and only \$2,597.89 from other

sources. But this is a large percentage; and the amount contributed in our best years is so small compared with the ability of the church at large, that any diminution of our resources must be viewed with the deepest regret. Our foreign fields need more laborers—more laborers have offered themselves—but except in the sending of one clergyman and the wife of another to Africa, and the wife of a missionary physician to China, and the setting apart of one teacher in Africa, no appointments have been made.

"On the other hand, our force has been reduced by the death of one clergyman and one teacher, by the return of two clergymen and two lay helpers to this country, and by the termination of the connection of seven more lay helpers with the work of the Board.

"This is a sad record in view of the mercies which, as Christians, we have so freely received from God; and when the curtailment of our work is due, in a great measure, to the fact, that during the past year congregations, containing 100,000 communicants, have contributed nothing to this cause, and that the offerings of all the rest will not (on an average) reach for each communicant forty-five cents."

The missions of this Board are mainly in Western Africa, China, and Japan. The ordained missionaries are: in West-

ern Africa, 12; China, 11; Japan, 5. There is also one lady missionary in Greece, and one in Palestine, and ten "clergy of the church in Haiti" are mentioned as "sustained by the Board of Missions."

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE last Report of this Society shows an income for the year of £178,669 10s. 3d. (about \$893,348, gold). The expenditures were £173,077 9s. 4d. (about \$865,387, gold). The following table presents a summary of the statistics of each mission, giving, as will be seen, a total of 163 stations occupied, with 201 European and 154 native clergymen, 24,647 communicants, and 47,396 pupils in schools and seminaries. Of these, 35,004 are boys, 11,357 girls, and 276 "seminarists."

STATISTICAL VIEW.

MISSIONS.	Number of Stations.	CLERICAL AND LAY AGENTS.														Total.	Native Communicants.	Native Christians (inc. Candidates for Baptism) and their Children.	Baptisms during the year.	Schools and Seminaries.	Total of Pupils.
		Clergymen.			Lay Teachers and others.																
		European.	East Ind. and Country born.	Native.	European.		East Indian and Country born.		Native Christian.												
					M.	F.	M.	F.	M.	F.											
West Africa	6	3	..	5	1	4	..	..	27	19	59	1276	3248	200	15	1784			
Yoruba	9	8	..	10	..	..	..	1	46	40	105	1985	3795	336	28	1514		
Niger	7	..	..	12	..	..	..	..	12	6	30	159	600	135	7	181
Mediterranean ..	6	8	..	3	1	..	..	..	21	4	37	136	750	22	14	596		
Western India	8	14	..	4	1	1	1	6	39	11	77	409	999	92	28	1848					
North India	37	53	2	17	13	4	..	8	451	105	638	3110	12746	844	575	13960					
South India	24	39	..	60	2	2	4	..	329	171	1107	12540	61432	2801	650	18578					
Ceylon	11	15	..	12	1	..	..	..	215	68	811	1116	5926	260	158	6806		
Mauritius	3	6	..	1	..	..	..	..	21	8	51	227	1334	173	9	296	
East Africa	12	4	..	3	..	..	..	..	3	..	10	12	68	4	2	8	
China	12	15	..	2	1	1	..	..	62	1	72	781	1991	264	16	371			
Japan	4	8	..	..	..	..	..	..	1	..	9	1	2	..	..	..		
New Zealand	17	15	..	21	2	..	..	..	153	4	195	1557	7968	632	6	164		
Northwest America ..	20	12	8	7	1	..	1	..	25	1	50	1338	7295	419	16	740					
North Pacific	2	1	..	..	2	..	..	..	2	5	10	..	768	149	4	181
Grand Total	163	201	5	154	28	1	6	10	1877	438	2731	24647	108002	6331	1328	47396					

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

A "General Summary" of the missions of this Society was given in the *Missionary Herald* for March, 1875, as often before, with the statement that much the larger part of the stations, laborers, church-members, etc., are not in pagan lands, but largely in British dependencies and among English colonists abroad; as in British America, Australia, etc. Omitting now this summary, brief ex-

tracts will be given from the "Introduction" to the last annual report of the society, with reference to the missions on the continent of Europe, to Africans (mostly in the West Indies and among West African colonists), and in heathen lands.

"Missions to nominally Christian countries, namely, Ireland, France, Switzerland, Germany, Italy, Spain, and Portugal. In these we have to contend with the errors of Popery; and with the

equally injurious influence of un-evangelical Protestantism. Our Irish Mission is our oldest. It was commenced in 1747, when no church cared for Ireland. It has helped to keep alive Protestantism in districts where otherwise there was some danger of its extinction. In this island we have thirty-five missionaries employed in connection with the Irish Conference, who have under their charge twenty-four day schools, with 1,770 scholars. The French stations are slowly recovering from the effects of the unsettled political and social condition of their country. Under the French Conference there are thirty French ministers laboring in France and Switzerland, with churches which report 1,857 members, and with fifty-nine Sunday and day schools, containing 2,872 scholars. Our work in Germany has largely prospered; and it has been necessary to enlarge the Institution for the training of the ministers. Here we have nineteen ministers (with the exception of two, all Germans), 2,103 members, 2,028 scholars. Already we have two stations in Bavaria, and one in Austria. It is hoped that the mission will occupy the whole of South Germany, and Hungary eventually. Italy and Sicily have received a large share of our attention. The extension of the work has rendered it necessary to form two districts, the head of one being Rome, and the other Naples. In this land, once wholly devoted to Romanism, we have now twenty ministers (all of them, with two exceptions, Italians), who are occupying twenty-four stations, and report 1,016 members. There are, also, twenty day and Sunday schools, with 818 scholars. In Spain and Portugal our labors are confined to Gibraltar, Barcelona, Port Mahon, and Oporto. We have, in Spain and Portugal, 209 members, seventeen day and Sunday schools, with 1,071 scholars. In these Continental missions we have altogether seventy-five missionaries employed; our church members number 5,269, our schools contain 6,926 pupils.

"The missions to the African races in the West Indies and in West Africa are among our earliest missions, and they have a peculiar interest connected with

them. In the West Indies, for some years past all outward circumstances have been opposed to the material prosperity of the population; and the absence of commerce and agricultural prosperity has most injuriously affected the spiritual and social advancement of the community at large. Nevertheless there has been progress; and we have reason to be thankful for the state of the work. In West Africa, in the colonies of the Gambia and Sierra Leone, and in the new British possession on the Gold Coast, recently saved from Ashanti rule, there are openings for usefulness, of the importance of which we are scarcely at present aware. Slavery has been abolished in the Gold Coast Territory, and thus a great obstacle to missionary success has been removed. Our hope for the future is in our native African ministry; when we are able by such agents to take up positions in the more healthy interior, we may expect great results. In the West Indies and West Africa we have 113 ministers, 53,139 members, and 35,700 scholars.

"Missions in countries purely heathen create an interest far beyond those in the colonies where Christianity has already been to some extent established. It is, perhaps, well that such should be the case. The imagination helps to deepen a right feeling, and to sustain faith and hope in attempts and in continual labors which for a time afford little encouragement to the most faithful missionary. Our missions in India and Ceylon, China, and Polynesia, are of this character. Our Society has in India and Ceylon eighty missionaries; the church members are 3,541, and the children in the schools 17,095. It must be remembered that many of these schools are of a high character, and that over them the Government Literary Inspectors exercise a supervision. With China, also, we are most intimately connected. Our Society has here twelve missionaries, 234 members, 478 scholars.

"Our Polynesian missions are under the care of the Australasian conference. The Friendly Islands are altogether Christian in profession, and the distinction is now being made between the

regular pastorate and the missionary staff. King George is as friendly as ever, and first in every good word and work. The Fiji Islands have, since our last meeting, become a British possession, with the full and free consent of the king, the chiefs, and the people. The establishing of a mission either on the island of New Britain or New Ireland, or on some other islands near the east coast of Guinea, is in contemplation by the Australian committee, to be carried on mainly by native agents. In Victoria the Chinese mission is a success. New Zealand, until within the last few years a mission field, is now a distinct Conference; and the mission forms part of the regular Circuit work. On these missions we had, in 1874, laboring in connection with the Australasian Conference, eighty-eight missionaries, of whom sixty-five are natives, 34,169 members, 55,721 scholars; but these returns are included in the general returns of the Australasian Conference."

The income of the Society for the last year was £184,039 8s. 8d. (\$920,197 gold), the expenditures, £179,946 4s. 4d. (\$899,731).

LONDON SOCIETY FOR JEWISH MISSIONS.

THE January number of the "Jewish Intelligence," organ of the "London Society for promoting Christianity amongst the Jews," gives notes upon the condition of the missions, from which the following extracts are taken:—

"Rev. H. A. Stern says, with regard to our work at home: 'Despite many obstacles and hindrances, the work in which your missionaries are engaged has, during the past year, proved most encouraging. Your work, independent of actual results, presents every year a wider door of usefulness and a stronger motive to increased exertions. In the last report reference was made to the readiness with which Jews of all ranks and mental attainments, at the invitation of the missionary, repaired to churches in order to hear what he might have to urge in favor of the Messiahship of Jesus. These efforts have been vigorously prosecuted, both in the metropolis and the provinces,

with undiminished interest and attendance.'

"The Rev. M. Wolkenberg's testimony is equally encouraging: 'There is scarcely a town in England where some Hebrew believers are not found. Whether they were admitted into the Church at their own request, as is generally the case, or at that of their parents, as opponents maintain, is of little consequence. We are simply concerned with the unquestionable fact, that all classes of Jews in this country are amenable to the power of the Gospel, and decidedly more so than any other non-Protestant section of the population of these isles. Never has the door opened by Divine Providence for the entrance of the Gospel among the British Jews been so wide as it is now.'

"The Rev. J. H. Bruhl speaks favorably of the state of feeling amongst the Jews of Vienna and the surrounding district, and 'considers that there are indications that prejudices are slowly wearing away, and that a juster appreciation both of the person of our Saviour and of the religion which he taught is gaining ground.'

"The Rev. F. G. Kleinhenn thus speaks of the attitude of the Jews of the Danubian Principalities towards Christianity: 'The Jewish mind, as far as can be gathered, is becoming decreasingly prejudiced against the name, person, and history of Jesus; and consequently a more extended susceptibility to the force of Scripture evidence and proof is apparent. Only recently a Jew, in the presence of others, declared, "If the Old Testament be true, then Jesus is the Christ." This assertion represents the conviction of many, as corroborated by the utterances and the conduct of individual Jews in the most opposite parts of the country, and at different times.'

"In the permission granted by the Emperor of Russia, whom many consider to be the prophetic 'king of the north,' for the entrance of our missionaries to the Jews of his dominions, we have a fact of profound prophetic significance—a significance of which the Autocrat himself is probably not unaware. One

of our experienced missionaries has been laboring in St. Petersburg, and with manifest tokens of the Divine presence. Unexpected difficulties have, however, arisen, and the prayers of 'Zion's remembrancers' are earnestly asked that these obstacles may be removed, and the Word of the Lord have free course and be glorified among the Jews of Russia.

"In Persia, a spirit of inquiry among the Jews has appeared, and our Society, having no missionary stationed there, has gladly responded to the appeal of the Rev. R. Bruce, of the Church Missionary Society, for a grant of funds to enable him to carry on Christian efforts among the thousands of Jews there.

"On the whole, notwithstanding the disappointments, difficulties, and needs of our work, we cannot doubt that it is the work of God—that the blessing of God is visibly resting upon it—and that a future more rich with blessing and encouragement than any yet witnessed is in store for our beloved Society."

BRITISH AND FOREIGN BIBLE SOCIETY.

A leaflet of "Facts and Figures," issued by this Society, dated June, 1875, makes the following statements, among others:—

OPERATIONS AND SUCCESS.

"The commencement of the Society was small, its progress gradual, but, by God's blessing, its success has been truly wonderful. This will be seen by the following statement:—

"(i.) The Bible Society, formed in London in 1804, soon become the parent of many others. At the present time the number of societies in connection with it is as follows:—

In Great Britain and Ireland	4,496
In the Colonies and other dependencies, including eight auxiliaries in Europe	1,215
	—5,711
Societies in connection with the Hibernian Bible Society	531
Foreign societies, with branches, about	4,000
Making a total of about	10,242

"(ii.) When the Society was first established, the translations of the Bible, in

whole or in part, may have been about fifty; but since that time the number has greatly increased. There are now *Two hundred and ten Languages or Dialects* in which the Society has promoted the translation, printing, or distribution of the Scriptures,—

Directly . . . in 157 languages or dialects	} Total 210.
Indirectly in 53 do.	

"The number of *Versions* (omitting those which are printed in different characters only) is 269. Of these, more than four fifths have been prepared since the year 1804.

"(iii.) The circulation of the Scriptures shows also a great increase:—

During the first four years the number was	81,157 copies.
Last year alone, at home and abroad	2,619,427* "
The total from the commencement	73,750,538 "

"Other Bible Societies, aided in former years by grants from the funds of the British and Foreign Bible Society, have been instrumental in distributing more than fifty-three millions; so that the circulation by means of these combined societies amounts to nearly *one hundred and twenty-seven millions* of copies of the Holy Scriptures, in whole or in part. It is believed that, by the translation, printing, and circulation of the Bible, within the present century, the records of inspired truth have been rendered available to about *seven hundred millions* of the human family.

"RECEIPTS AND EXPENDITURE.

Receipts during the past year:—

For the general purposes	£119,093 7 7
For Bibles and Testaments	102,968 12 11
For the Roxburgh fund	129 5 0
	£222,191 5 6

Expenditure during the past year	£217,390 13 1
Expenditure from the commencement	£7,731,962 19 10†

ENCOURAGEMENT TO CONTINUED EFFORT.

"Central Europe has received during the past year more than 500,000 copies of the Scriptures. Northern Europe, including Russia, has had during the past

* This number includes 827,387 portions.

† \$38,650,815.

year more than 400,000 copies, and France more than 86,000 copies; Italy and North Africa have received more than 38,000 copies in the same period, making a total of 497,552 copies in fifteen years. Since the recent revolution in Spain, the Society has circulated, from the depot in Madrid, for distribution in Spain, 68,690 Bibles, 57,942 Testaments, and 401,096 portions in Spanish, besides 2,485 copies in other languages, making a total of 530,213 copies of the Holy Scriptures. Large editions of the Bible have been printed in Madrid; depots have been established, and many colporters are at work. More than 8,000 copies have been distributed in Portugal during the past year. Turkey is largely indebted every year to the Society for a liberal circulation of the Scriptures in about thirty languages; and from the depot in Constantinople, during the past year, upwards of 34,100 copies have been issued. India and China, with their countless populations, have received during the past year large supplies of the Scriptures. To that interesting scene of successful missionary labor, Madagascar, more than 140,000 copies of the Scriptures were sent during the last six years. Africa (North, East, South, and West), the islands of the Pacific, New Zealand, Australia, the vast provinces of British North America, Mexico, South America, the West Indies, and other portions of the world, are deriving from the Society a constant supply of the Word of God adequate to meet the increasing demands that arise. In many of these countries enlarged operations are either commenced or contemplated.

"Who can think of the past labors or present prospects of the Society, and at the same time remember his own fleeting opportunities for usefulness, without calling to mind the words of Him who has said, 'I must work the works of Him that sent me while it is day?'"

FOREIGN MISSIONARY STATISTICS OF PROTESTANT CHURCHES.

[The Presbyterian Board has issued,

in a pamphlet, the valuable "Survey of Fifty Years' Mission Work," first published in the "Foreign Missionary" for January last. At the close of the "Survey" a statistical table is presented, introduced by the following note, which in some measure indicates the impossibility of making such a table entirely accurate.]

"We have endeavored in the following table to bring the work of the leading Missionary Societies into harmony, and make them cover the same operations and include the same class of agents. There is a great difference in the methods of making up statistical tables by different Societies, which prevents a fuller division of the native laborers into ordained and unordained. We tried to make a list of the wives of missionaries and the unmarried ladies, but a large number of the Societies do not report them, and the table would be very imperfect by inserting only those that were known. Some of the Continental reports embrace only those that were issued in 1873, also a very few of the smaller British and American Societies. In one or two we had to approximate to the membership, as in the Netherlands Missionary Society in two of its missions. From the list of adherents, however, we have given only a small percentage of the same as communicants. The last report of the Propagation Society is very incomplete. We have thrown out its Colonial work, as also from the Wesleyan Society; but in the former we had to take statistics of earlier reports to make the aggregate as presented in this table. Owing to these imperfections, this tabular statement is only an approximation to what is correct and true. We have not been able to obtain the amount expended by Local Societies, and have not included in the figures what has been expended by local contributions in different missions, or what the Bible and Tract Societies have used for their distinct operations abroad. The amount given for the specific cause of Foreign Missions does not vary much from \$6,000,000 a year."

Established.	SOCIETIES.	Foreign Missions and Physicians.	Native Laborers.	Communicants.	Scholars of both Sexes.	Income of the Society in 1876.
A. D.						
AMERICAN SOCIETIES.						
1810	American Board.....	160	1,057	11,546	22,523	\$476,028
1814	Baptist Missionary Union.....	64	978	55,567	6,889	241,970
1819	Methodist Episcopal Board.....	87	2,170	17,754	8,960	800,000
1832	Presbyterian Board.....	140	511	6,901	12,500	456,718
1832	Reformed Church.....	15	138	1,369	1,275	54,259
1833	Free-Will Baptists.....	4	21	371	645	14,594
1837	Evangelical Lutheran Missionary Society.....	8	40	737	....	23,000
1845	Baptist Free Missions.....	4	8	2,416	2,673	10,000
1845	Southern Baptist Board.....	20	56	2,800	....	52,000
1845	Methodist Episcopal Church, South.....	16	5	560	829	27,424
1846	American Missionary Association.....	9	18	611	2,707	21,616
1853	United Brethren.....	4	....	150	....	6,000
1859	United Presbyterian Church.....	13	96	785	2,589	67,467
1861	Southern Presbyterian Church.....	19	24	1,153	450	42,234
1861	Nova Scotia and Reformed Presbyterian Church.....	12	94	743	2,000	15,000
1861	German Evangelical Church.....	8	....	34	....	....
BRITISH SOCIETIES.						
1711	Gospel Propagation Society.....	200	870	18,413	23,000	400,000
1792	Baptist Missionary Society.....	94	209	36,468	15,357	206,050
1796	London Missionary Society.....	165	3,927	94,212	61,925	517,770
1810	Church Missionary Society.....	201	2,490	24,647	47,395	879,180
1816	General Baptist.....	7	15	782	1,200	45,000
1817	Wesleyan Missionary Society.....	213	2,200	112,104	140,000	500,000
1824	Church of Scotland.....	11	128	383	4,244	50,900
1840	Irish Presbyterian Church.....	12	41	225	1,389	49,000
1840	Welsh Calvinistic Methodist.....	6	10	308	839	14,525
1843	Free Church of Scotland.....	28	230	2,387	11,803	149,570
1843	Primitive Methodist.....	30	10	5,044	1,241	14,525
1844	English Presbyterian Church.....	15	56	2,049	....	51,124
1844	South American Missionary Society.....	11	14	....	....	68,840
1847	United Presbyterian Church.....	56	286	7,175	10,580	192,356
1856	United Methodist Free Church.....	4	12	284	82	10,075
1856	Methodist New Connection.....	2	11	251	....	10,000
1858	China Inland Mission.....	22	100	224	....	20,000
1858	Isolated Missions (India).....	7	21	596	275	....
1865	Assam and Cachar Missionary Society.....	2	1	61	....	2,000
1865	Indian Home Missions.....	2	19	2,210	....	....
1865	Strict Baptists.....	....	2	50	....	....
CONTINENTAL.						
1782	Moravian Missionary Society.....	155	1,523	22,283	14,806	90,008
1797	Netherlands Missionary Society.....	21	46	8,000	13,067	40,000
1816	Basle Missionary Society.....	98	210	4,148	3,218	156,468
1822	Paris Evangelical Society.....	14	69	2,229	2,046	25,000
1828	Rhenish Missionary Society.....	62	136	6,193	3,951	60,000
1833	Berlin Missionary Society.....	36	12	3,580	160	50,000
1836	Gossner's Mission.....	21	87	7,592	1,465	22,500
1836	Leipzig Evangelical Lutheran Society.....	17	102	9,391	1,684	49,500
1836	North German Society.....	9	7	101	....	23,500
1842	Norwegian Society.....	20	12	355	939	19,500
1850	Berlin Union Society.....	4	80	9	1,400	8,000
1852	Hermannsburg Society.....	60	....	1,946	62	37,735
1860	Danish Missionary Society.....	4	27	71	62	7,500
1860	Utrecht Missionary Society.....	10	14	....	....	12,500
1860	Waldenses Missionary Society.....	20	82	2,140	2,000	4,700
1860	Godavery Delta Mission.....	4	12	300	127	....
1860	Free Italian Church.....	26	6	1,300	453	....
INDEPENDENT OR LOCAL SOCIETIES.						
....	Sandwich Islands—Hawaiian Church.....	....	52	14,850	5,938	....
....	Sierra Leone, Native Pastor.....	....	14	3,000	2,145	....
....	Karen Home Mission.....	....	57	2,468	....	....
....	Various Local Societies in Different Countries.....	25	200	1,300	10,000	....
SUMMARY OF THE ABOVE TABLE.						
American Societies.....		578	5,201	103,487	63,349	1,806,295
British Societies.....		1,078	10,652	307,883	318,828	3,173,704
Continental Societies.....		581	2,354	69,009	45,475	601,911
Local Societies.....		27	323	21,518	18,086	....
		2,264	18,580	502,497	445,734	\$5,592,578

MISCELLANY.

A NEW MISSION IN POLYNESIA.

SELF-SACRIFICING CONSECRATION OF FIJIANS.

UNDER the lead of Rev. George Brown, missionary in the Friendly Islands, the English Wesleyan Missionary Society have commenced a new mission to the Duke of York's Island, New Britain, etc., east of New Guinea, to be carried on mainly by natives from the missions in Tonga and Fiji. Mr. Brown had selected his agents, six married men and three single men, from a larger number of volunteers, when officials of the new English Government in Fiji thought it proper to interfere. The "Illustrated Missionary News" gives the following account of the proceedings:—

"Mr. Layard informed Mr. Brown that rumors having been circulated to the effect that the men were not volunteers, and that they were being kept in ignorance of the real facts of the case, they being now British subjects, the Government felt itself responsible to see that the whole matter was fully explained to them, before it could sanction their departure. He then, through an interpreter, addressed the teachers, telling them that they were British subjects, that no one had any right to compel them to go anywhere against their will, that they were free to go or stay, but that he was responsible for their safety. He explained to them fully the dangers they were going to incur, said that the people were cannibals, the climate very unhealthy, food scarce, etc., and that they would often be left for months together without European help or protection.

"Ameriro, one of the teachers, then stood up, and with deep feeling said that they knew all these things, the missionaries having explained the matter to them. 'We have fully considered this matter in our hearts,' he added; 'no one has pressed us in any way; we have given ourselves up to do this work: if we die—we die; if we live—we live.' Mr. Layard then read accounts to them from the Sydney "Morning Herald" of the suffering endured by the London Missionary Society's teachers, of the death of

some of them and their wives. But this also failed to move them. They then signed a paper which distinctly set forth all the perils of the undertaking, and stated that they engaged in it of their own free will and hearty desire, 'to spread the knowledge of the Gospel of Christ among the heathen inhabitants of those islands.' Mr. Layard said afterwards, to a gentleman in Fiji, that it was really grand to hear those men talk."

The Wesleyan Missionary Notices for February indicates that the mission is fairly commenced, and that so far everything is hopeful. Mr. Brown's reception, and that of the teachers, had been most gracious by all the chiefs visited. Mr. Brown reports a

FIJIAN MISSIONARY SERMON,

Delivered on board the *John Wesley* by one of the native missionaries, as the vessel lay becalmed in the Solomon's group of islands, in August, 1875:—

"Elimatama, one of the Fijian teachers, conducted the first part of the service, and preached from Rom. xv. 20, 21. After a brief introduction, he treated his subject under three divisions. He first spoke of St. Paul's way, dwelling particularly on the fact that it was a way marked out for him by God—not a path of his own choosing, not an appointment given by men, but that God called him to his work, and told him what to do, and how to do it; that his path or work was that of preaching the Gospel. He then drew an analogy between our present circumstances and those in which the Apostle was placed, saying, 'We also are like St. Paul in these respects. Our path has been marked out for us by God. We have not been appointed or ordered to do this work by the missionaries, or by the teachers' meeting, but God has called us, God has told us what to do, and he still shows us the way in which we are to walk. We have not chosen this work simply of ourselves, but God's Spirit tells us to walk in this path and preach the Gospel.'

"His second division was, that St. Paul's path, or work, was a new path.

He showed that the Apostle went to preach to those who had never before heard the Gospel. Others had to preach to the Jews, but St. Paul's work was that of a missionary. He then, in a few simple but earnest words, asked, 'And are not we, the missionaries and teachers on board this ship, like St. Paul? There are plenty still left behind in Fiji and Samoa to preach to the people there; but ours is a new path, ours is a new work. We go to a heathen land, and to a heathen people, to tell them about Jesus and the Gospel.'

"His third division was, that St. Paul's path, or work, was the path of the Book; the meaning of which, as explained by him, was, that it was a work which God had promised in the Book should be accomplished. He showed that God had promised in the Bible that the Gentiles should be partakers of the blessings of the Gospel, and that St. Paul was simply an instrument in the hand of God in carrying out his own purposes, and bringing about the fulfillment of his promises. And then, in true Polynesian style, he applied this part also to themselves, assuring his hearers that they also, in going on this mission, and doing this work, were but instruments in God's hands for carrying out his own purposes of love and mercy to the heathen amongst whom they were going. Then, with a few earnest words of encouragement and counsel, he concluded his discourse."

JAPANESE INCIDENTS.

A printed leaflet, by Rev. Burdett Hart, of New Haven, Conn., states: "On the 6th of September, 1874, a young Japanese gentleman, who has been for several years pursuing his studies in this country, united with the church on profession of his faith in the Lord Jesus Christ.

"On the 5th of September, 1875, another young Japanese gentleman, who had, within a few weeks, made the journey from Yedo to this city in twenty days—perhaps the shortest passage yet made—was received into membership of the church by letter from the native

Christian church in Tsukiji, Yedo. This letter of dismission and recommendation, the first, perhaps, which has been received and acted upon in this country from the empire of Japan, marks the progress which has been made there under our own eyes and within the few years past.

"The former of these young men, after some years in this country, returned to his home for a short visit. As showing the quality of the Japanese mind and manners, I quote some extracts from a letter written by his father to the friends with whom he had resided in my parish:—

"You have sent me letters concerning my son. Whenever I have received them I have read them with great interest, and was very glad for your kindness to him. . . . I must now say that in the evening of the 9th of last month he suddenly returned to my home. His arrival was entirely unexpected. My whole family was transported with joy, and so great was our astonishment we could hardly believe his presence real. . . . Above all, while I listen to accounts of your assistance which S. now gives to me, I awake to a sensation so acute I cannot refrain from shedding tears. I cannot find language to thank you for your kindness to S., and I believe there may not be words which can fully explain what I feel in my heart. Therefore I can only express my gratitude silently, gazing in the direction of your far distant home below the horizon.

"I hear that you have a desire to come to my country. If I can shake hands once with you in my lifetime and requite your kindness, nothing can excel my gladness in doing so, and I am praying to the gods to give you their aid that your desire may be granted. . . . Just six years have passed since I parted with him, and the S. I now see has become entirely different from the S. whom I saw six years ago.

"By your kind home instruction his manners have become so polite and noble that I have no words to thank you for the change. Truly I can say that the highest mountain and the deepest sea

cannot be more high and deep than your kindness to my son. My words to express what I feel at heart for you are so many that if I say all you will be obliged to spend much time in reading them. You will understand a little of what I feel from this incomplete letter.

"I wish that you and your family may have good health and much happiness. Yours affectionately."

WHO SPEAK ILL OF MISSIONARIES?

A CORRESPONDENT of the "New York Evening Post," writing from China, after having visited Japan, says:—

"When I hear the history of the white man on this coast I cannot marvel that he is as unpopular here as on the Indian border. Here and there are little households—they do not deserve the dignified name of a 'class'—which exert a precious influence in favor of decency and morality and respectability. I mean, of course, the missionaries. When a man speaks ill of missionaries it is prudent, before accepting the dictum, to examine the critic's life, to see if there be anything there which the missionary and his religion condemn. There may be men of perfect virtue, deep sympathy for man, and spotless morality, who find, as the fruit of candid study, that missions are a failure and missionaries impostors. I have not met such; but I have met a great many rakes, infidels, drunkards, and blackguards who have a thorough contempt for missionaries and their work. Some classes of men have just as instinctive a dislike for missionaries as the devil for holy water."

THE EMPRESS OF JAPAN AND THE GIRLS' NORMAL SCHOOL.

"OUR MISSION FIELD," of the Presbyterian Woman's Board, gives the following account of the recent opening of a school by the Empress of Japan:—

"The Empress, about a year ago, became deeply interested in the future welfare of her countrywomen, and gave largely of money towards a building for this school, to which eighty girls had been already admitted, and which was

placed under the superintendence of Mr. Nakamura Masuawo, said to be a Christian convert. The Empress herself attended the opening of the school, accompanied by some of the high dignitaries,—the Minister of the Interior and the Vice-Minister of Education. The gateway through which the royal party passed to the school was decorated with the chrysanthemum flower, and the national emblem.

"A congratulatory address was read, to which the Empress herself replied: 'Upon hearing last year that this school was to be established to foster the growth of education for girls, I was unable to contain my joy. Its construction has now been completed, and the ceremony of the opening has been performed. My earnest desire is, that this school may henceforth be prosperous, and that I may eventually see the beautiful fruit of female education appear in profusion throughout the whole of the land.'

"Other speeches and addresses were made, but we give only that of the Empress, in wonder and praise to Him who holdeth the hearts of all in his hands, and hath wrought such a great thing for 'Woman in Japan.'"

OUR DIVIDENDS.

At the recent meeting of the American Board at Chicago, an aged New England clergyman, whose gifts have always been in accord with his prayers, remarked that he had come to the meeting to *look after his dividends*. Subsequently, when offerings were made to relieve the treasury of a debt of some forty-four thousand dollars, he stated that he was so well pleased with the profits of the last ten years, as set forth in the paper of the Foreign Secretary ("Review of Ten Years"), that he would invest an additional one hundred dollars.

It is evident that a remark, recently credited to Mr. Spurgeon, namely, "Christians have as yet only given to the missionary cause their cheese parings and candle ends," does not apply to this friend, or to many other friends of the Board. To whom does it apply?

THE WAY ONE PASTOR DOES IT.

"Go ye therefore and teach all nations — to observe all things whatsoever I have commanded you." This is the command of Christ himself, — the highest authority known to the Christian. He is the Commander-in-Chief. We are his soldiers. The command is to carry the gospel to all nations that the sun looks down upon. It is a command addressed to the entire succession of disciples down to the end of time. Is not the obligation clear and acknowledged, to prosecute the work of foreign missions with zeal. Yet the Board of Missions have been compelled to cut down appropriations for the year. Shall this ruinous retrenchment go on? The answer to this question on the part of H. Street Church will be given next Sabbath, in the annual contribution to foreign missions. If not present, send your contribution to the pastor or one of the deacons. "The Lord loveth a cheerful giver."

— — —, [PASTOR].

GLEANINGS.

THE mission of the Presbyterian Board in Persia (formerly the Nestorian mission of the American Board) held its last annual meeting at Tabreez, and agreed to request the Board to send out five ministers and two single ladies to reinforce the mission.

— Two missionaries of the Presbyterian Board, Messrs. Holt and Leaman, have removed to Nankin, China, hoping to occupy that place as a new station.

— Dr. Brown states (in the "Northern Christian Advocate," of February 17th) that there are now ten Protestant churches in Japan, with about five hundred members.

— The "Livingstonia" mission expedition arrived at Mazaro, on the Zambesi River, not far from the entrance of the Shiré River, on the 16th of August, "quite safe and well." On the 22d of September Captain Young wrote again from the Upper Shiré, above the Murchison Cataracts.

— The Committee of the Church Missionary Society are now earnestly engaged in considering various plans for

carrying out their projected mission in Central Africa. The undertaking is encompassed with difficulties, both as regards the route to be taken, the reception likely to be met with from a monarch of Mtesa's capricious character, the means of supporting the mission, and keeping up the communications.

— "The anonymous donor of the first £5,000 offered to the Church Missionary Society to assist in carrying out the proposed new mission referred to above, has offered a similar sum to the London Missionary Society for the purpose of helping to establish a mission at Ujiji. His idea in giving this second munificent donation is that the mission should serve as a memorial of Dr. Livingstone, who first went to Africa under the auspices of the London Missionary Society."

— The American Missionary Association has sent Rev. E. P. Smith to Africa to explore, with reference to enlarging the work of the Association in that land, so needy, now attracting more than usual attention.

— The "Presbyterian Record" reports continued encouragement in Mexico, thus: "Mr. Hutchinson sends the names of twenty-nine places where from three persons to one hundred, in all four hundred and ninety-six, 'have formally subscribed to our Christian belief, and are openly known as Protestants.' 'Most of these conversions have been since the Acapulco trouble, and stand related to it.' He also writes of a number of young men of promise, who are seeking preparation to preach the gospel."

— Presbyterian missionaries plead earnestly for more laborers in Persia, in Western Africa, in Mexico, and among the Indians of our own land.

— At a Conference of ministers and missionaries held at Maritzburg, South Africa, in October, 1875, Mr. Tyler, of the Zulu mission, read a paper on Zulu tribes and Zulu missions, in which he expressed the opinion that these tribes extend far into Central Africa, and that missions among them might be used as an important means of extending Christianity. Dr. Sutherland, and others, corroborated this view, and the hope was

expressed that "Mr. Tyler's energetic fellow-countrymen would take up the subject with that vigor which so characterized them." This would encourage that extension of the Zulu mission work which has been earnestly desired by the missions, and by the Prudential Committee.

DEPARTURES.

MISS MARIA A. WEST sailed from Boston for Liverpool, February 26th, returning to the mission work in Turkey, to be connected now with the Western Turkey mission, and stationed at Smyrna.

Rev. Horace H. Leavitt, of the Japan mission, Mrs. Mary A. (Kelly) Leavitt, from Cambridge, Mass., Miss Martha J. Barrows, from Middlebury, Vt., and Miss Alice J. Starkweather from Elgin, Ill.,

sailed from San Francisco, March 1, for Japan, to be connected with the mission there.

ARRIVALS.

MR. and MRS. ANDRUS and Miss Pratt arrived at Mardin, Eastern Turkey, December 29th.

Rev. L. H. Gulick, M. D., now agent of the American Bible Society, arrived at Yokohama, Japan, January 29th.

DEATH.

At Kobe, Japan, January 27, 1876, Orramel H. Gulick, son of Rev. Luther H. Gulick, M. D., and foster-son of Rev. Orramel H. Gulick, missionary of the American Board at Kobe, aged eight years and ten months.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

NEW HAMPSHIRE		OHIO.	
Bristol, Cong. ch. and so.	2 00	Sheffield, William H. Root,	10 00
VERMONT.		ILLINOIS	
Windham, Cong. ch. and so.	7 00	—, a friend of Missions,	10 00
MASSACHUSETTS.		IOWA.	
Boston, a friend,	10 00	Newton, Rev. S. A. Arnold,	5 00
Cambridge, Sheppard Memorial Church,	3 00	Waterloo, Rev. Moses K. Cross,	5 00—10 00
Cambridgeport, a friend,	1 00		
Charlton, W. C. Flake,	1 00		
Lynn, a friend,	1 00		
Monson, Cong. ch. and so. 25; S. F.			
Newton, 10;	35 00		
Newton, Elliot ch. and so. (balance of			
1,000, pledged at Chicago),	80 00		
Wellesley, a friend,	25 00		
Whitinsville, Cong. ch. and so., add'l,	5 00		
Woburn, a friend,	3 00—104 00		
NEW YORK.		WISCONSIN.	
Champlain, Ruth M. Hubbell,	5 00	Janesville, Cong. Sabbath-school,	19 14
Lansingburgh, Mrs. H. A. Pierce,	1 00		
Syracuse, Rev. J. C. Holbrook,	10 00—16 00		
		WASHINGTON TERRITORY.	
		Skokomish, Mrs. M. Wells,	5 00
		Received for the "Debt" in February,	\$248 14
		Previously acknowledged (see March	
		"Herald"),	36,907 47
			\$37,150 61

CENTENNIAL OFFERINGS.

Machias, Me. For Fort Berthold,	1 00	Charlevoix, Mich. Geo. W. Wood, for the	
Shelburne Falls, Mass. E. Maynard, for the		Indians at Fort Berthold,	5 00
Indians at Fort Berthold,	10 00	Romeo, Mich. A friend, for the Indians at	
Williamstown, Mass. A friend, for the In-		Fort Berthold, to const. Rev. M. W. FAIR-	100 00
dians at Fort Berthold, 3; Three little girls,	3 30	FIELD and Rev. F. W. FAIRFIELD, H. M.	
&c.		Denmark, Iowa. Mrs. E. Y. Swift, for the	10 00
Dobb's Ferry, N. Y. C. T. L. for the Indians	1 00	Indians at Fort Berthold,	
at Fort Berthold,		Denmark, Iowa. Mrs. George Epps, for the	5 00
Dutchess County, N. Y. A friend, for the	100 00	Indians at Fort Berthold,	
Indians at Fort Berthold,		Denmark, Iowa. Miss Anna Pratt, for the	1 00
New York, N. Y. Madison Square Memorial		Indians at Fort Berthold,	
Chapel, for the Indians at Fort Berthold,	20 00	Montour, Iowa. George Blake, for the In-	10 00
New Milford, Penn. A friend,	2 00	dians at Fort Berthold,	
Washington, D. C. Rev. E. Whittlessey, for	50 00		
the Indians at Fort Berthold,		Received for above in February,	\$344 80
Ann Arbor, Mich. A friend of Missions, for	25 00	Previously ack'd (see March "Herald"),	1,332 65
the Indians at Fort Berthold,			\$1,676 95

DONATIONS FOR JAPAN TRAINING SCHOOL.

Bigtown, Mass. G. G.	5 00
Lockport, N. Y. 1st Cong. ch. and so.	25 37
Terre Haute, Ind. Mary H. Ross,	5 00

Received since November 1, 1875.	\$35 27
Previously ack'd (see December "Herald"),	4,182 12
	\$4,167 49

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.	
Gorham, Cong. ch. and so.	11 40
Franklin county.	
Weid, Rev. D. B. Tappan,	2 50
Lincoln and Sagadahoc counties.	
Bath, Winter st. ch. and so. (of wh. Thomas Harward, to const. Mrs. G. E. JELLSON, H. M. 100) 607.15; a deceased friend, 80c.;	507 45
Somerset county.	
Skowhegan, Cong. ch. and so.	30 00
St. Albans, a friend.	5 00—35 00
Union Conf. of Churches.	
Brownfield, Cong. ch. and so.	13 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
York county.	
Lyman, Rev. S. W. Pearson,	10 00
York, 1st Cong. ch. and so.	6 50—16 50
	595 85

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so.	75 00
Grafton county.	
Bristol, Cong. ch. and so.	4 09
Hanover, Cong. ch. and so.	24 28
Lyme, a friend.	5 00
Piermont, Cong. ch. and so.	6 00
West Campton, T. J. Sanborn,	5 00
West Lebanon, Cong. ch. and so.	35 00—79 87
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bedford, Blanchard N'hols,	25 00
Brookline, Cong. ch. and so.	15 00
Goffstown, Cong. ch. and so.	40 00
Feilham, Cong. ch. and so., for Papal Lands,	31 30—111 30
Merrimac co. Aux. Society.	
New London, Seth Littlefield,	10 00
Pembroke, Mrs. Mary W. Thompson,	60 00—60 00
Rockingham county.	
Exeter, 2d Cong. ch. and so. 115.15; Union m. c. 4.60;	119 75
Northwood, Mrs. D. F. Tucker,	1 00—120 75
Strafford county.	
Barrington, Cong. ch. and so.	6 50
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	7 33
	460 25

Legacies. — Webster, Betsey Gerrish (to const. MARY T. WOOD, ELIZABETH G. WILSON, and SARAH J. GERRISH, H. M.), by J. L. Gerrish, Ex'r,

300 00

VERMONT.

Addison county.	
Weybridge, Cong. ch. and so.	84 55
Bennington county.	
Peru, Mrs. Nancy B. Banks,	5 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Hardwick, Cong. ch. and so. 19.24; Rev. J. Fraser, 4; Mrs. J. Fraser, 1;	24 24
St. Johnsbury, South Cong. ch. and so.	121 78—145 97
Chittenden county.	
Burlington, O. A. Hibbard,	10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Roseburgh, Cong. ch. and so., with	

other dona., to const. B. H. RICE, H. M.	65 00
Lamoille county.	
Cambridge, J. W. Turner,	3 00
Stowe, 1st Cong. ch. and so.	64 13—67 13
Rutland county.	
Benson, a friend,	90
Wallingford, Cong. ch. and so.	93 20—94 10
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Saxton's River, E. H. Pettengill,	5 00
West Westminster, Cong. ch., Gent's, 60; Ladies, 21.66;	71 66—76 66
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
North Springfield, Charles Haywood,	20 00
	521 46
Legacies. — Craftsbury, Rev. J. N. Loomis, by Rev. C. S. Smith, Ex'r,	199 65
Townshend, Mrs. Lucinda W. Harris, by Oliver Wilkinson, Ex'r,	100 00—299 65
	821 11

MASSACHUSETTS.

Berkshire county.	
Pittsfield, J. M. Giles,	25 00
Sheffield, Cong. ch. and so.	5 33—30 33
Bristol county.	
Norton, Trin. Cong. ch. and so. 203.50; a friend, 51;	208 50
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	89 63
Hardwick, Cong. ch. and so.	4 50
North Brookfield, 1st Cong. ch. and so., to const. AMASA G. STONE, H. M.	100 00—194 13
Essex county.	
Lawrence, Eliot Cong. ch. and so. 50; Lawrence St. ch. and so., in part, 50;	180 00
Essex co. North.	
Amesbury and Salisbury, Union Evan. ch. and so.	12 35
Bradford, Mrs. B. Greenleaf,	8 00
Groveland, Cong. ch. and so. (semi-annual),	10 00
Ipswich, 1st Cong. ch. and so. m. c. 14 00—39 35	
Franklin co. Aux. Soc. William F. Root, Tr.	
South Deerfield, Cong. ch. and so. 2 10	
Sunderland, Cong. ch. and so.	100 00
Warwick, S. W. Clarke,	8 00
Whately, Cong. ch. and so., add'l,	10 00—120 10
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Longmeadow, S. C. Booth,	10 00
Springfield, 1st Cong. ch. and so. \$5.00; George Merriam, for relief from retrenchment, 200; V. E. Johnson, 1.25;	296 34—296 34
Hampshire county Aux. Society.	
Cummington, Village ch. and so.	22 27
Enfield, Cong. ch. and so.	100 00
Granby, C. S. Sanders,	5 00
Northampton, Edwards ch. 76.19; 1st ch. (50 for Papal Lands), 67.51;	143 70
Southampton, Cong. ch. and so.	37 55—206 52
Middlesex county.	
Bedford, Trin. Cong. ch. and so. m. c.	31 25
Cambridgeport, Pilgrim Cong. ch., to const. EDWARD KENDALL, JAMES	

H. Sparrow, and George McPherson, H. M., 421.83; Prospect st. ch. and so., in part, 273.68; a friend, 10;	705 61
Carlisle, Cong. ch. and so. 6.94;	
Rev. Moses Patten and wife, 25;	31 94
Newtonville, Central Cong. ch. and so.	47 61
Somerville, Franklin st. ch. and so. m. c.	20 08
Southboro, Pilgrim Ewan. ch. and so.	31 85
West Newton, Cong. ch. and so.	143 55
West Somerville, Cong. ch. and so.	97
Winchester, Cong. ch. and so.	800 00
Woburn, a thank-offering,	5 00—1,817 62
Middlesex Union.	
Townsend, Cong. ch. and so.	29 00
Westford, Cong. ch. and so.	25 00—54 00
Norfolk county.	
Quincy, B. C. H.	100 00
Wellesley, a friend,	15 00—115 00
Old Colony Auxiliary.	
Wareham, 1st Cong. ch. and so.	158 72
Plymouth county.	
Abington, 1st Cong. ch. and so.	17 24
Middleboro, Central Cong. ch. and so.	80 00—97 24
Suffolk county.	
Boston, Old South ch. 2,860; Shawmut ch. 1,000; Park st. ch. 848, ditto m. c. 6.42; Phillips ch. 800; Mount Vernon ch. 252.50; Union ch. 48.29, ditto for Papal Lands, 8.85; Central ch. 20; Trinity ch. (Neponset), 10.14; Vine st. ch. m. c. 10; Holland ch. 8; a friend, in memorial of Mrs. Jane G. L. Colt, 153.67; G. E. Adams, 50; J. M. H. 10; Mrs. G. M. Farrington, 2;	5,567 70
Worcester co. North.	
Templeton, a friend,	7 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, A. H.	3 00
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	20 00
Uxbridge, William Judson,	
Whitinsville, Cong. ch. m. c., 6 months,	202 10—222 10
—, M. P.	500 00
	9,869 65
Legacies.—Boston, Mary Ann Hobart, by Edmund J. Baker, Ex'r (previously paid \$3,000),	1,600 00
Pittsfield, Henry L. Hoove, by James M. Barker, Adm'r,	456 50
Westfield, Amos Halladay, by Gillett & Stevens,	400 00—2,457 02
	11,826 67
RHODE ISLAND.	
Kingston, Cong. ch. and so. 86.78;	
H. J. Wells, 20;	66 78
Providence, Central Cong. ch. and so. (of wh. 25 from Mrs. J. N. Mason, for Papal Lands), 1,783.55; Anthony B. Arnold, to const. Rev. HENRY T. ARNOLD and Rev. A. J. F. BERNARD, D. D., H. M. 100;	1,883 55—1,950 33
Legacies.—Slatersville, Mrs. Caroline H. Taylor, by R. Taylor, D. D., Ex'r,	1,790 13
	3,740 46
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	180 00
Stamford, 1st Cong. ch. and so.	3 00—158 00
Hartford county. E. W. Parsons, Tr.	
Enfield, North Cong. ch. and s.	20 00
Hartford, South Cong. ch. and so.	135 00
New Britain, Centre Cong. ch. and so., with other dona., to const. Rev. JOHN H. DENISON and Rev. WILLIAM B. DWIGHT, H. M.	46 37—201 87
Litchfield county. G. C. Woodruff, Tr.	
Salisbury, a friend,	8 90
Thomaston, Cong. ch. and so.	26 27—40 15

Middlesex county. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	
34; South Cong. ch. and so., for Papal Lands, 27.35; J. F. Huber, for Madras, 1;	62 85
Old Saybrook, Cong. ch. m. c.	10 30—72 55
New Haven county. F. T. Jarman, Agent.	
Gulford, Third Cong. ch. and so.	26 72
New Haven, North ch. and two sisters, 20, ditto, m. c. 6; 1st ch., J. A. D.	136 05
100, ditto m. c. 10.05;	13 00
South Meriden, Cong. ch. and so.	13 00
West Meriden, Cong. ch. and so. m. c.	7 00—151 77
New London county. C. Butler and L. A. Hyde, Trs.	
Colchester, 1st Cong. ch. and so. add'l,	10 00
Franklin, Cong. ch. and so.	108 00
Jewett City, Cong. ch. and so., in part,	33 00
Lebanon, Gosham Ecol. Society, to const. D. H. McCall, H. M.	107 47
Norwich, 1st ch. m. c. 8.21; Broadway ch. m. c. 5.47;	18 68
Salem, 1st Cong. ch. and so.	10 00—253 15
Tolland county. E. C. Chapman, Tr.	
Union, Myron Kinney,	10 00
Windham county.	
Brooklyn, 1st Trin. ch. and so.	64 00
Central Village, Cong. ch. and so.	27 83
Chaplin, Cong. ch. and so., with other dona., to const. J. R. Utley and Miss L. P. Gages, H. M.	132 25
Hampton, Cong. ch. and so.	5 51
North Woodstock, Cong. ch. and so., to const. Rev. C. N. Carr, H. M.	68 00
Putnam, Cash,	10 00—307 59
	1,278 58
Legacies.—Norwich, William A. Duckingham, by W. A. Aiken, Ex'r,	2,000 00
	3,278 58
NEW YORK.	
Albany, 2d Presb. church,	20 50
Aurora, Mrs. Richard Hale,	3 00
Bridgewater, Cong. ch. and so.	10 00
Brooklyn, South Cong. ch. and so.	
559.45; New England Cong. ch. and so. 81.85; Ch. of the Pilgrims (Miss E. J. Smith, 50; W. F. Monell, 50),	711 34
100; a friend, 20;	5 00
Catskill, John Doane,	1 00
Churchville, Cong. ch. and so., add'l,	5 00
Coxsackie, Matthias Lusk,	10 00
Frederick, W. McK.	11 00
Madison, Cong. ch. and so.	11 00
Millville, Cong. ch. and so.	11 00
New York, Welsh Cong. ch. in 10th St. (one half for Mexico), 22; a friend, to const. C. R. LOCKE and J. FETTERJOHN, H. M., 200; a friend, by Rev. Dr. Cheever, 100; a friend, 100; J. M. Jones, 10; Elisha Wilson, 6; G. G. 5; a friend, 5;	449 00
Perry Centre, Andrew Sheldon,	4 00
Riverhead, 1st Cong. ch. and so.	11 50
Rochester, Mrs. E. Dewey, 25; A. W. Riley, 20;	45 00
Spencerport, Cong. ch. and so.	31 00
Stamford, Rev. C. Barbank,	10 00
Tarrytown, a friend,	20 00
Warsaw, Cong. ch. and so.	31 19
Winfield, Cong. ch. and so.	6 00
Yonkers, 1st Presb. church,	35 00—1,429 58
Legacies.—Marcy, Simon Thomas, by Lewis Thomas, Ex'r,	600 00
Waterville, E. A. Walter, by P. B. Haven, Ex'r, add'l,	1,541 23—2,041 23
	3,470 76
NEW JERSEY.	
Elizabeth, 2d Presb. church,	15 00
Jersey City, 2d Cong. ch. and so.	8 50
Newark, Belleville Avenue ch. and so.	
58.21; Rev. S. T. Richards, 10;	68 21

Orange Valley, James Bell, 4 00
 Princeton, Henry Lee Norris, 100; a
 friend, 12; 113 00—207 71

PENNSYLVANIA.

Blairville, Carrie Hawes, 1 00
 Beaver Meadow, Cong. ch. and so. 10 00
 Mahanoy, John Morgan, 1 00
 Milford, J. E. Gamage, 5 00
 Montrose, E. Lathrop, 1 40
 Pittsburg, a friend, 5 00—23 40

TENNESSEE.

Philadelphia, Mrs. S. G. Cleveland, to
 const. Mrs. C. C. BERRY, H. M. 100 00

KENTUCKY.

Burlington, J. M. Preston, 20 00

OHIO.

Cleveland, R. H. Fitch, 20 00
 Crab Creek, Welsh Cong. ch. and so.
 (for Western Mexico), 9 00
 Elyria, 1st Presb. ch. (of wh. H. Ely,
 200; T. L. Nelson, 25; E. De Witt,
 10); 291 00
 Lyne, Cong. ch. and so. 9 52
 Mansfield, Cong. ch. and so. 114 15
 Mount Vernon, 1st Cong. ch. and so.,
 to const. Rev. E. B. Burrows, H. M. 117 15
 Norwalk, Rev. Mr. and Mrs. E. O.
 Cooke, 3 50
 Sheffield, Cong. ch. and so. 22 00
 Syracuse, Cong. ch. and so. 5 00
 Toledo, Mrs. Mary A. Harrington, 5 00
 Wayne, Cong. ch. and so. 17 00—618 27

ILLINOIS.

Brimsfield, Cong. ch. and so. 16 00
 Chicago, avails of jewelry, 100; a friend,
 1; 101 00
 Danville, Mrs. A. M. Swan, 5 50
 Dixon, Martha L. Newcomb, 200 00
 Godfrey, Mrs. John Masou, 1 00
 Harrison, Barton Sloan, 5 00
 Hinsdale, Cong. ch. and so. 14 00
 Onarga, Mrs. L. C. Foster, 30 00
 Payson, J. K. Scarborough, 50; Miss
 B. A. Prince, 25; 75 00
 Rockford, 1st Cong. ch. and so. 34 12—481 62

MICHIGAN.

Almont, Cong. ch. and so., add'l, 15 00
 Detroit, 1st Cong. ch., Rev. S. E. W.
 Grandville, 1st Cong. ch. and so. 2 00
 Island, Rev. George Thompson, 3 00
 Olivet, 1st Cong. ch. and so. 43 50
 Owosso, 1st Cong. ch. and so. 62 00
 Romeo, Cong. ch. and so. 70 84
 Sturgis, Mrs. Althea Hall, 5 00—210 90

MISSOURI.

Ironton, J. Markham, 2 50

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so. 8 71
 Hamilton, Cong. ch. and so. 10 00
 High Forest, Mrs. N. R. Lyon, 50
 Minneapolis, 1st Cong. ch. and so. 12;
 Plymouth ch. and so. 26 95; 39 05
 Winona, H. Curtis, 9 00
 Wykoff, R. S. Armstrong, 5 00
 Zumbrota, 1st Cong. ch. and so. 60 (50
 previously acknowledged), 10 00—82 56

IOWA.

Burlington, Mrs. J. Everett, 5 00
 Charles City, 1st Cong. ch. and so. 22 80
 Cherokee, Cong. ch. and so. 12 00
 Columbus City, Welsh Cong. ch. and
 so., for Mexico, 8 50
 Durant, S. R. Crosby, 1 00
 Lewis, a friend, 10 00
 Maquoketa, Miss's Society of Cong. ch. 19 06
 Sherrill's Mount, German Cong. ch. 1 25
 Strawberry Point, Cong. ch. and so. 6 00—85 71

WISCONSIN.

Fort Atkinson, Cong. ch. and so., add'l,
 2; J. Lamphar, 40; 42 00

In February "Herald," amounts from
 Delavan, 32 63; Fort Atkinson, 29 11;
 Lancaster, 21 45; and Rosendale,
 11 10, were entered under Missouri.
 Hartford, 1st Cong. ch. and so. 19 10
 Jaconville, Cong. ch. and so. 58 57
 Menomonee, Cong. ch. and so. 20 00
 Milton, Cong. ch. and so. 15 00
 Racine, 1st Presb. church, 34 19—190 16

OREGON.

Forest Grove, Cong. ch. and so. 30 25
 Knappe, A. Knappe and Mrs. S. M.
 Knapp, 10 00—40 25

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 61 82;
 Mrs. C. Richards, 75; 136 82
 Santa Cruz, Cong. ch. and so. 24 97—161 79

DAKOTA TERRITORY.

Elk Point, Cong. ch. and so. 7 00

CANADA.

Province of Quebec.—
 Montreal, Collections at Miss. Prayer-
 meetings, 30 18; Zion church s. s.
 22 45; Rev. Henry Wilkes, D. D.,
 11 23; Forest & Warwick, 6 73; S.
 J. Lyman, 4 45; 75 08
 St. Andrews, Presb. ch. m. c. 11 10—86 18

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kaigau, Rev. W. P. Sprague, 20 00
 England, London, W. C. Gellibrand and wife,
 54; Mrs. W. C. Gellibrand, for Japan, 25;
 Mahatma Mission, Major G. Manson, 50 ru-
 pees; E. C. Candy, 50 ditto; T. Graham,
 50 ditto; J. Lodge, 6 ditto; J. G. White,
 3. 2. 0.; = 159. 2. 0.; = 90 80
 Mexico, Monterey, Rev. J. K. Kilbourn, to
 const. Rev. JAMES KILBOURN, H. M. 50 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 1 10; Ner-
 ridgewock, Cong. s. s. 33; West Brooks-
 ville, Cong. s. s. 4 80; 88 90
 NEW HAMPSHIRE.—Goffstown, Cong. s. s. 10;
 Keene, 2d Cong. s. s. 62;
 VERMONT.—Dummerston, Cong. s. s. 15 30;
 East Bralntree, Cong. s. s. 3 60; St. Johns-
 bury, Cong. s. s., for Harport Seminary,
 178 91; Rutland, Cong. s. s. 55 24; Wind-
 sor, Cong. s. s. 16 61; 269 78
 MASSACHUSETTS.—Billerica, E. and C. H.
 1 10; Bridgewater, Central Square s. s.,
 for pupil in Mr. Washburn's school, Mad-
 ura, 10; Cambridge, Class in Shepard s. s.,
 for Dakota Mission, 10 02; Newburyport,
 Whitefield, s. s., for child under care of
 Mr. Capron, 28 50; 49 62
 CONNECTICUT.—North Stonington, Cong. s. s.
 NEW YORK.—Churchville, Cong. s. s. 10;
 Fayetteville, Presb. s. s., for pupil under
 care of Mr. Hastings, Ceylon, 25; Honeyoe,
 Cong. s. s. 12; Verona, Cong. s. s., for Sar-
 kie Narkangshan, Harport, 35; 82 00
 PENNSYLVANIA.—Athens, Myra Park Tracy,
 deceased, aged four years, "for some her
 then child," 1 19; Williamsport, 1st Cong.
 s. s. 5 66; 6 85
 ILLINOIS.—Granville, Cong. s. s. 18 82; Pay-
 son, Cong. s. s., for child under care of Mr.
 Rendall, Madura, 25; Princeton, Cong. s. s.
 2 25; 46 07
 MICHIGAN.—Watervliet, Woman's Foreign
 Miss'y Society, for girls' school at Diar-
 bakir, 12 00

Donations received in February,
 " for the Debt " 243 14
 " for the Centennial, 344 80

Legacies received in February,
 \$19 362 74
 8,888 08
 \$28,250 77

Total, from Sept. 1st, 1875, to
 February 29th, 1876, \$225,644 72